

**ARCANA
CŒLESTIA THE
HEAVENLY
MYSTERIES
CONTAINED IN...**



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ARCANA CŒLESTIA.

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ARCANA CÆLESTIA.

THE HEAVENLY MYSTERIES

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD,
UNFOLDED,

IN AN EXPOSITION OF GENERALS AND ESSENCES:

TOGETHER WITH A RELATION OF
WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

BY EMANUEL SWEDENBORG.

WITH A TRANSLATION OF HIS WORK ENTITLED

"ARCANA CÆLESTIA OR THE SECRET OF SCRIPTURE, REVEALED BY THE LORD'S SPIRIT, AND
UNFOLDED IN THE HOLY SCRIPTURE. THE HOLY SCRIPTURE OR WORD OF THE LORD,
UNFOLDED, IN AN EXPOSITION OF GENERALS AND ESSENCES, TOGETHER WITH A RELATION OF
WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS."

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Matthew vi, 33.

*Seek ye first the kingdom of God and His righteousness,
and all these things shall be added unto you.*

PREFACE.

THE subject treated of at the close of the last chapter was concerning the last judgment, and it was shown what is signified thereby, viz., not the destruction of the visible world, but the last time of the Church; when this time is at hand, the Lord saith, "that He shall come in the clouds of the heavens with power and glory," (Matt. xxiv. 30; Mark xvi. 26; Luke xii. 37.) Therefore we are here shown what is meant by the clouds of the heavens; but it has been discovered to me that nothing else is meant thereby but the literal sense of the Word, and that by power and glory is meant the internal sense, for in the internal sense of the Word there is glory, inasmuch as whatever is therein has relation to the Lord and to His kingdom; see the first part of this work, v. 1769—1773. The same is meant by the cloud which accompanied Peter, James, and John, when the Lord appeared to them in glory, concerning which it is thus written in Luke, "A voice came forth from the cloud, saying, This is My beloved Son, hear ye Him; and when the voice was past, Jesus was found alone," (ix. 35, 36;) by Moses and Elias, who then conversed with the Lord, was represented the Word of the Old Testament, which is also called Moses and the Prophets; by Moses are meant the books of Moses and also the historical books, and by Elias the Prophet are meant all the Prophets; but by Peter, James, and John, were represented (as in other places, whenever they are named in the books of the Evangelists) faith, charity, and the good of charity; and by their being alone present, when the Lord was transfigured, was signified that none else can see the glory of the Lord, which is in His Word, but they who are principled in faith, in the charity grounded therein, and in the good of that charity; others indeed are capable of seeing, but still they do not see, because they do not believe; This is the internal sense as in both the above passages. Cloud, also, as used by the Prophets, everywhere signifies the Word in the letter, and glory the Word in its life. The nature and quality

of the internal sense of the Word has been already frequently shown, and pointed out in the explanation of each particular expression in the foregoing chapters. In our Lord's time, the lawyers [those skilled in the Mosaic law] were the last to believe that anything in the Word had relation to the Lord; the lawyers of the present time know indeed, but possibly they will be the last to believe, that there is any other glory in the Word than what appears in the letter, which nevertheless is only the cloud wherein that glory is.

GENESIS.

CHAPTER THE EIGHTEENTH.

1188. THE quality of the internal sense of the Word, and how it is perceived by the angels whilst it is read by man, may more especially appear from this chapter: from the historical sense of the letter nothing else is understood, than that Jehovah appeared to Abraham under the form of three men; and that Sarah, Abraham, and his lad prepared food for them, namely, cakes of fine flour, a young male-calf* and also butter and milk; which things, although they are historical truths, and were really fulfilled, yet are not perceived so by the angels, who altogether abstractedly from the letter, have a perception of the things represented and signified, according to the explanation given in the contents, n. 2130—2141: thus, instead of the historical relation, they perceive the state of the Lord's perception, in the humanity, and communication at that time with the Divinity, before the perfect union of His Divine Essence with the human, and of the human with the Divine; which state is also that concerning which the Lord thus speaks, "No one hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, He hath made Him manifest," (John i. 18;) and by the different kinds of food here spoken of, the angels perceive nothing but the different kinds of celestial and spiritual good, concerning which see the explanation: and further, in regard to what is said of the son whom Sarah should bear at the stated time of another year, they perceive only this, that the Lord's human rational mind should become Divine: lastly, in respect of what Abraham speaks with Jehovah concerning the overthrow of Sodom and Gomorrah, they have a perception of nothing else but of the Lord's intercession for mankind; and by the numbers fifty, forty-five, forty, thirty, twenty, and ten, they are led to a perception of the Lord's intercession for those with whom truths should be signified to goodness, and who should attain good by temptations and combats, or by other states; and so it is in respect to all other passages in the Word, so may better appear from the explanation of each particular

* In the original it is expressed The son of a son.

expressions, where it is shown, that a like signification is involved in like expressions both in the historical and prophetic parts of the Word. That there is such an internal sense in the Word throughout, treating solely of the Lord, of His kingdom in the heavens, of His church in the earth, and with every individual person in particular, consequently treating of the good things of love, and of the truths of faith, may appear to every one from the passages of the Old Testament cited by the Evangelists, as in Matthew, "*The Lord said unto My Lord, Sit on My right hand, until I see Thy face Thy feetstool,*" (xxii. 44; Psalm cx. 1.) that these words relate to the Lord, does not appear from the literal sense of the passage as it stands in the Book of Psalms, and yet that the Lord alone is here meant, He Himself teaches: so again, "*Thus Bethlehem is the land of Judah, art not the least amongst the leaders of Judah, for out of thee shall come forth a leader, who shall feed my people Israel,*" (Matt. ii. 6; Micah v. 2.) they who, like the Jews, abide mainly in the literal sense of this passage, learn indeed from that sense, that the Lord should be born in Bethlehem, but inasmuch as they expect a leader and a king who shall bring them back again into the land of Canaan, therefore they explain all the expressions according to the letter, that is, the land of Judah they interpret as signifying the land of Canaan; Israel, as signifying Israel, although they knew not where Israel is; and leader, as signifying their Messiah; when nevertheless by Judah and Israel other things are meant, namely, by Judah the celestial, by Israel the spiritual, both in heaven and on earth, and by leader the Lord: so again, in the same Evangelist, "*A voice was heard in Ramah, lamentation, a sob, and much weeping, Rachel weeping for her children, and would not be comforted because they are not,*" (ii. 18; Jer. xxxi. 15.) they who abide in the literal sense of these words, cannot by any means conceive thence what is their internal sense, when nevertheless it appears from the Evangelist that they have such an internal sense: again in the same Evangelist, "*Out of Egypt have I called My Son,*" (ii. 15; Hosea xi. 1.) in the Prophet whence this passage is quoted, are these words, "*When Israel was a child, then I loved him, and out of Egypt have I called My son: they called them, so they went from their sons, and I made Ephraim to go,*" (xi. 1—5.) they who know not that there is an internal sense in every part of the Word, must needs conceive that Jacob is here meant, when he went down into Egypt, and his posterity when they came forth from thence, and that by Ephraim is meant the tribe of Ephraim, and thus that this passage contains the same things as are recorded in the historical parts of the Word; nevertheless it is plain from the Evangelist, that what is here said by the Prophet relates to the Lord: but what is signified by each particular expression, can only be known by unfolding the internal sense.

CHAPTER XVIII.

1. AND JENOVAN appeared unto him in the oak-groves of Mamre, and he was sitting at the door of the tent as the day grew hot.

2. And he lifted up his eyes, and saw, and lo, three men standing before him, and he saw, and ran to meet them, from the door of the tent, and bowed himself towards the earth.

3. And he said, My Lord, if now I have found grace in Thine eyes, pass not I pray from about Thy servant.

4. Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.

5. And I will take a piece of bread and support ye your heart; afterwards ye may pass on; for wherefore have ye passed to your servant? And they said, So do as thou hast spoken.

6. And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of the finest of fine flour, knead and make cakes.

7. And Abraham ran to the herd, and took a male-calf, tender and good, and gave to a boy, and he hastened to prepare it.

8. And he took butter and milk, and the male-calf which he prepared, and placed before them, and he was standing before them under a tree; and they did eat.

9. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10. And he said, In returning I will return to thee, according to this time of life, and lo, Sarah thy wife shall have a son; and Sarah heard at the door of the tent, and it was behind him.

11. And Abraham and Sarah were old, entering into days, and it ceased to be with Sarah in the way as of women.

12. And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my Lord old?

13. And JENOVAN said to Abraham, Why did Sarah laugh at this, saying, Shall I truly bring forth, and I am old?

14. Shall anything be wonderful for JENOVAN? at the stated time I will return unto thee, according to the time of life, and Sarah shall have a son.

15. And Sarah denied, saying, I did not laugh, because she was afraid: and he said, Nay, but thou didst laugh.

16. And the men rose thence, and looked to the faces of Sodom, and Abraham was going with them to send them away.

17. And JENOVAN said, Shall I conceal from Abraham what I am doing?

18. And Abraham shall surely be for a nation great and populous, and all the nations of the earth shall be blessed in him.

19. Because I have known him, by reason that he will over-
mend his sons, and his house after him, and they shall keep the
way of Jehovah, to do justice and judgment, that Jehovah
may bring upon Abraham that which he hath spoken upon him.

20. And Jehovah said, Because the cry of Sodom and
Gomorrah is become great, and because their sin is very
gross;

21. I will go down, and will see, whether they have made a
consummation according to the cry thereof which hath come to
me; and if not, I will know.

22. And the men looked thence, and went towards Sodom,
and Abraham he was still standing before Jehovah.

23. And Abraham came near, and said, Wilt Thou also
destroy the just with the wicked?

24. Peradventure there be fifty just (men) in the midst of
the city, wilt thou also destroy, and not spare the place, for the
sake of the fifty just, who are in the midst thereof?

25. Far be it from thee to do according to this thing, to
cause the just to die with the wicked, and that the just should
be as the wicked; far be it from Thee; shall not the Judge of
the whole earth do judgment?

26. And Jehovah said, If I find in Sodom fifty just (men) in
the midst of the city, I shall spare the whole place for their sakes.

27. And Abraham answered, and said, Behold, I pray, I
have taken upon me to speak unto my Lord, and I am dust
and ashes.

28. Peradventure there shall lack ten of the fifty just, wilt
Thou destroy the whole city for ten? and He said, I will not
destroy it if I find there forty and ten.

29. And he added yet to speak unto Him, and said, Perad-
venture forty be found there; and he said, I will not do it for
forty's sake.

30. And he said, Let not my Lord, I pray, be angry, and I
will speak, peradventure thirty be found there; and He said,
I will not do it if I shall find thirty there.

31. And he said, Behold, I pray, I have taken upon me to
speak unto my Lord, peradventure twenty may be found there;
and He said, I will not destroy for twenty's sake.

32. And he said, Let not my Lord, I pray, be angry, and
I will speak yet this time, peradventure ten be found there;
and He said, I will not destroy for ten's sake.

33. And Jehovah went as soon as he had finished speaking
to Abraham; and Abraham returned to his place.

THE CONTENTS.

2136. THE first thing here treated of is concerning the state of the Lord's perception in the humanity, and of communication at that time with the Divinity, before the perfect union of His Human Essence with the Divine; which state also is that, concerning which the Lord speaks in these words, "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father," &c., (John i 18.)

2137. The state of the Lord's perception in the humanity, at that time, is signified by the oak-grove of Mamre, verse 1; in which state that He represented the Divinity, which manifested itself before His Humanity, appears verse 2; whereas He rejected, verse 3; and was desirous that the Divinity should approach nearer to His Humanity, by putting on somewhat natural, verse 4; and that His Humanity should approach nearer to the Divinity by putting on what is celestial, verse 5. The celestial and the spiritual, which He put on, are signified by the three measures of fine flour wheeled cakes were made, verse 6; and that He also put on a conformable natural state, is signified by the male calf, verse 7. Hence the conformation and communication of the Divinity with the humanity, and of the humanity with the Divinity, verse 8.

2138. The second thing treated of is, concerning the Lord's perception in that state respecting the rational mind which belonged to Him, that it should put off what was human, and should be made Divine.

2139. That the rational mind should be made Divine, is signified by the Son whom Sarah should bear, verse 9; that rational-human truth belonging to the Lord did not perceive that, consequently did not believe it, is signified by Sarah's laughing at the first door, which was behind him, verses 10—13, 16. A confirmation that the Lord should also put off rational-human truth, and instead thereof should put on Divine Truth, verse 14.

2140. The third thing treated of is, concerning the Lord's grief and anxiety over mankind, because they were so much tainted with self-love, and the consequent lust of bearing rule over others from what is evil and false, for whom in that state He interceded, and obtained that they should be saved, who were principled in goodness and truths; but who these are, is related in order.

2141. The Lord's perception respecting mankind, as being immersed in evil and the false; Sodom is self-love and the consequent lust of bearing rule from a principle of evil; Gomorrah is the lust of bearing rule from a principle of the false, verses 15, 19; that it could not be removed from the Lord in that state, because all salvation is by Him and from Him, verse 17

—39; namely, that they were to be visited, when their wisdom came to its height, verses 20, 21. When he was in that perception, verse 22, that He interceded for them; first for those who were principled in truths, and whose truths were full of goodnesses, who are signified by fifty, verses 23—26; also for those less principled in good, but whose good was nevertheless joined with truths, who are signified by forty-two, verses 27, 28; afterwards for those who have been in temptations, who are signified by thirty, verse 29; as likewise for those who have been engaged in some combats against evils, who are signified by thirty, verse 30; afterwards for those who were gifted with states of the affection of good from other sources, who are signified by twenty, verse 31; lastly for those who were gifted with states of the affection of truths, who are signified by ten, verse 32, in all these several cases answer was made, that they should be saved, verses 33, 39—42. Hereupon the Lord returned to his former state of perception, verse 33. These are the mysteries contained in this chapter in the internal sense, which do not at all appear from the letter.

THE INTERNAL SENSE.

2141. Verse 1. *And Jehovah appeared to him in the cal-
grace of Mamre, and he was sitting at the door of the tent, the
day growing hot. Jehovah appeared to him, signifies the Lord's
perception; in the cal-grace of Mamre, signifies the quality of
perception; and he was sitting at the door of the tent, signifies
what is holy which then belonged to him. The day growing hot,
signifies from a state of love.*

2142. *Jehovah appeared to him.*—That hereby is signified the
Lord's perception, may appear from this consideration, that the
historical things of the Word are merely representative, and the
expressions signification of those things which are contained in
the internal sense. The subject here treated of is an internal
sense is concerning the Lord, and concerning His perception,
which was represented by Jehovah's appearing to Abraham;
such is the nature of every appearing, of every discourse, and
of every fact recorded in the historical parts of the Word; they
are all representative, but what they represent does not appear,
unless the historical expressions are so otherwise attended to
than as objects, like the objects of sight, which suggest matter
and occasion of thinking concerning things more sublime; as
for example, in the case of gardens, which as outward visible
objects suggest matter and occasion of thinking concerning
fruits and their uses, and also concerning the delights of life
thence derived, and what is still more sublime, concerning

paradisaical or heavenly happiness; when such thoughts are suggested, the particular objects contained in a garden are seen indeed, but they are viewed so slightly as not to be attended to: The same is the case in respect to the historical relations of the Word, the expressions whereof are not attended to when the celestial and spiritual things are thought of, which are contained in the internal sense.

2144. *In the oak-groves of Mamre*—That heavenly is signified the quality of perception, appears from the representation and signification of oak-groves, and also from the representation and signification of Mamre. What oak-groves in general represented and signified, was shown n. 1442, 1443; and what the oak-groves of Mamre in particular represented and signified, was shown n. 1016, namely, that they represented and signified perceptions, but such as are human grounded in scientifics, and in the first rational principles thereof declared. What perception is, at this day, is a thing most unknown, because at this day no one is in perception, such as was enjoyed by the ancients, and particularly by the most ancient, the father of whom, by virtue of perception, knew whether a thing was good, and consequently whether it was true; it was an influx into their rational mind from the Lord through heaven, whereby, instantly, whilst they were thinking of anything holy, they perceived whether it was so, or was not so. Such perception was afterwards lost amongst men, when they began to be no longer in celestial ideas, but only in worldly and corporeal; and instead thereof conscience succeeded, which also is a species of perception, for to set against conscience and according to conscience, is nothing else than to perceive thence whether a thing is so or is not so, whether it is to be done, or not to be done: The perception of conscience, however, is not from the good which flows in, but from the truth which, according to the holy principle of man's worship, is implanted in the rational mind from infancy, and is afterwards confirmed; this, in such a case, he supposes alone to be good: Hence conscience is a species of perception, but a perception arising from truth of such a nature, that when clarity and innocence are indicated by the Lord, there exists the good of that conscience: From these few observations it may appear what perception is, but there is much difference between perception and conscience; see what was said concerning perception, n. 104, 128, 371, 488, 496, 503, 531, 536, 597, 607, 781, 835, 846, 1121, 1636; and concerning the perception of spirits and angels, n. 302, 310, 1008, 1283, 1284, 1290—1292, 1294, 1297, 1298; and that the learned do not know what perception is, n. 1287. As to what regards the Lord during His life in the world, all His thought was by virtue of Divine perception, as being alone a Divine and celestial man, for in Him alone was Jehovah Himself, from whom He derived His perception, concerning which

see n. 1616, 1791. His perceptions were more and more interior as he approached nearer to union with Jehovah; the quality of his perception at this time may appear from what was said concerning the oak-groves of Mamre, n. 1616; and what that quality was when He perceived the things which are contained in this chapter, is described in what presently follows.

2345. *Sitting at the door of the tent*—That hereby is signified the holy state which then belonged to him, that is, the holy state of love, which is signified by the day growing hot, as immediately follows, appears from the signification of tent, as denoting what is holy, concerning which see n. 434, 1105, 1466, where may be seen the reasons why holy things are signified by tents: Inasmuch as the Lord at that time was in a state of perception, which is signified by the oak-groves of Mamre, which is an inferior rational perception, but still more interior than what is signified by the oak-grove of Mamre, concerning which see n. 1416, 1443, therefore it is here represented and thus signified by his sitting at the door of the tent, that is, at the entrance to what is holy: How the case is in regard to perceptions, as being less and more interior, may be illustrated by the perceptions of the most radiant people by whom I have been informed, that the more they were immersed in sciences grounded in the objects of hearing and of seeing, in the same degree their perceptions were of an inferior sort; but the more they were elevated from those things to the celestial things of love and charity, in the same degree their perceptions were more interior, because they were then nearer to the Lord.

2346. *The day growing hot*—That hereby is signified from a principle of love, appears from the signification of heat, as denoting love in an internal sense; and whereas heat is either of the day or of the year, love is represented either by the heat of the day, or by the heat of the year, according to what is contained in the historical relation: That heat signifies love, may appear from this consideration, that love is called spiritual heat, and that heat is spoken of all affection, even in common discourse⁴; and, moreover, the same may appear from this consideration, that love and its affections manifest themselves by a kind of heat in man's interior, and also in his exterior, and in his bodily parts; yea, heat has no other source or origin with man, but this effect or flowing forth from his interior: Such, however, as the love is, such also is the heat; celestial love and spiritual love are what give birth to genuine heat; every other heat, that is, what is derived from self-love and the love of the world, and also from other defiled loves, is wicked, and in another life is changed into what is eternally cold, see n. 1773. Moreover, it is to be observed, that holiness is never predicated

⁴ Thus we speak of burning with resentment, of being fired with indignation, of being kindled with anger, and being warm in affection, etc.

except of love and charity, and not even of faith, but so far as the truths thereof partake of love and charity; the truths of faith are not holy except from this ground, see what was said above, n. 2040.

2147. Verse 2. *And he lifted up his eyes, and saw, and behold, three men standing over him, and he saw, and ran to meet them from the door of the tent, and he bowed himself towards the earth.* He lifted up his eyes, signifies that he saw within himself; and behold, three men standing over him, signifies the essential Divinity, the Divine Human, and the Holy Proceeding; and he saw, signifies when he perceived this; and he ran to meet them, signifies that in thought he approached nearer to those things which were perceived: *from the door of the tent*, signifies from the holy state which then appertained to the Lord. and bowed himself towards the earth, signifies the effect of humiliation from joy derived from that holiness.

2148. *And he lifted up his eyes.*—That hereby is signified that he saw within himself, appears from the signification of lifting up the eyes; by eyes in the Word is signified interior sight, or the understanding, as may appear from the passages cited, n. 212; hence to lift up the eyes is to see and to perceive those things which are above a man's self; interior things are expressed in the Word by things superior, as where mention is made of looking upwards, of lifting up the eyes to heaven, of elevating the thoughts to high things, and the reason is, because men suppose heaven to be so high, or above himself, when nevertheless it is not so high, but so internal, as when a man is principled in the celestial things of love, his heaven then is within him, see n. 650; hence it is plain, that by lifting up the eyes is signified to see within himself.

2149. *Behold, three men standing over him.*—That hereby is signified the essential Divinity, the Divine Human, and the Holy Proceeding, may appear without explanation, for it is known to every one, that there is a Trinity, and this Trinity is one; that it is one, appears manifest in this chapter, namely, in verse 5, where it is said, "My Lord, if I may, I have found grace in Thine eyes, pass not Thus, I pray," which words were spoken to the three men; moreover, in verse 14, it is written, "And Abraham said, Returning I will return to thee," and in verse 15, "And Abraham said to Abraham," and in verse 16, "He said, Nay, but thou didst laugh;" and in verse 17, "And Abraham said, Shall I conceal from Abraham what I do," and in verse 18, "Because I have known thee," and in verse 19, "And Abraham said," and in verse 21, "I will go down and see whether they have made a consecration according to the cry thereof which is come to Me, and if not, I will know," and verse 23, "Abraham said, With Thee also destroy the righteous with the wicked?" and verse 25, "Far be it from Thee to do according to this

thing, for be it from Thee ;" and verse 16, " And Jehovah said, If I shall find fifty righteous, I will spare the whole place for their sakes ;" and verse 17, " I have taken upon me to speak to my Lord ;" and verse 18, " Will Thee destroy for five the whole city ? And He said, I will not destroy, if I shall find there forty-five ;" and verse 22, " He added yet to speak to Him. He said, I will not do it for forty's sake ;" and verse 26, " Let not my Lord be angry ; He said I will not do it, if I shall find thirty there ;" and verse 31, " I have taken upon me to speak to my Lord ; He said I will not destroy for twenty's sake ;" and verse 32, " Let not, I pray, my Lord be angry ; and He said I will not destroy for ten's sake ;" and verse 33, " And Jehovah went as soon as He had left off to speak to Abraham." Hence it may appear, that by the three men who appeared to Abraham, was signified the essential Divinity, the Divine Human, and the Holy Proceeding, and that this Trinity in itself is one : The subject here treated of in the internal sense is concerning Jehovah, in that He appeared to the Lord, and that the Lord perceived this, but not by such an appearance as was manifested to Abraham ; for that three men appeared to Abraham, is an historical truth, but representative of the Divine perception, or of the perception from the Divinity which the Lord enjoyed when in the Humanity, which perception is treated of in what follows.

2150. *And he saw.*—That hereby is signified when He perceived this, appears from the signification of seeing in an internal sense, as denoting to understand and to perceive, and also to be enlightened, concerning which see n. 1384 ; that this in the signification of seeing, is manifest in the Word throughout ; by seeing in the present case is signified, that the Lord perceived a perception from the Divinity to be present, as was just observed.

2151. *And Abraham ran to meet them.*—That hereby is signified that in thought He approached nearer to those things which were perceived, appears from the sense of the things treated of in an internal sense ; for the subject treated of in the preceding verse is concerning the Lord's perception in which He was ; in this verse it is shown, that He observed or noticed the perception to be from the Divinity ; His approaching nearer to it, in the present case, is represented, and thereby signified, by his running to meet them.

2152. *From the door of the tent.*—That hereby is signified from the holy state which the Lord then had, appears from the signification of tent, as denoting what is holy, and from the signification of door, as denoting an entrance to what is holy, concerning which see n. 2145.

2153. *And he bowed himself towards the earth.*—That hereby is signified the effect of humiliation from joy arising from a

holy state, appears from the signification of bowing himself, as denoting to humble: As all the interior affections have gestures corresponding to them in the external or corporal parts, which gestures are the effects of affections, as of their efficient causes, so the affection of humiliation has its correspondent gesture, which is humiliation and also prostration; that this was from a principle of joy is evident, because He perceived, as was said, a perception from the Divinity. The state of the Lord's humiliation, when He was in the humanity, has been abundantly treated of above, and will be further treated of, by the divine mercy of the Lord, in the following parts of this chapter.

2154. Verse 3. *And he said, My Lord, if, I pray, I have found grace in Thine eyes, pass not, I pray, from over Thy servant. And he said, signifies that he so thought: My Lord, signifies the Trinity in one: if, I pray, I have found grace in Thine eyes, signifies the corresponding* state of the Lord, when He observed that perception: pass not, I pray, from over Thy servant, signifies that he earnestly desired that what he had begun to perceive might not pass away; servant is the humanity of the Lord before it was made Divine.*

2155. *And he said.*—That hereby is signified that He so thought, appears from the signification of saying in an historical sense, as denoting to perceive; see above, n. 1068, 1049, 1006.

2156. *My Lord*—That hereby is signified a Trinity in one, that is, the Essential Divinity, the Divine Human, and the Holy Proceeding, which Trinity is in one, appears from its here being said *Lord* in the singular number; in like manner it is said, verses 27, 31, “Behold, I pray, I have taken upon Me to speak with *My Lord*,” and verses 32, 33, “Let not, I pray, *My Lord* be angry.” Those three men are also called Jehovah, verse 13, “Jehovah said to Abraham;” and verse 14, “Shall anything be wonderful for Jehovah?” and verse 22, “Abraham was standing yet before Jehovah,” and verse 33, “And Jehovah went when He left off to speak to Abraham.” Hence it appears, that the three men, that is, the essential Divinity, the Divine Human, and the Holy Proceeding, are the same as the Lord, and the Lord the same as Jehovah. The same thing is acknowledged in the creed which is generally received amongst Christians, where it is expressly said, “There are not three Uncreated, nor three Infinite, nor three Eternal, nor three Almighty, but one.” There are none who separate this Trinity, which is in one, but they who say that they acknowledged One Supreme Being [*Eus*], the Creator of the Universe, which thing is pardonable in those who are without the Church; but it is not

* By corresponding state (*correspondentia*) is here meant the particular affection manifest in the Lord, by and in respect to the perception noticed; thus the term denotes all the reciprocal tendencies and affluents wrought in the humanity in consequence of that perception.

as with those who are within the Church; for they who are within the Church, and talk of acknowledging no other God but the Creator of the Universe, do not in fact acknowledge any God, whatsoever they may profess, or suppose; still less do they acknowledge the Lord.

2137. *If, I pray, I have found grace in Thine eyes*.—That hereby is signified the corresponding state of the Lord when He observed that perception, may appear from the affection of humiliation contained in these very words, and also in those which immediately follow, *Pass not, I pray, from over Thy servant*, in which likewise is humiliation; in each particular in the Word there is both affection and object; the celestial angels perceive the Word, such as it is in an internal sense, as to affection; whereas the spiritual angels perceive it, such as it is in an internal sense, as to object; they who perceive the word in an internal sense as to affection, attend not at all to the expressions which relate to the object, but turn to themselves alone from the affection, and its series, and this with infinite variety; as in the present case in these words, *If, I pray, I have found grace in Thine eyes*, *pass not, I pray, from over thy servant*, they perceive a state of the Lord's humiliation in the humanity, but only an affection of humiliation, whence in an expressible manner, variety, and abundance, they turn to themselves celestial ideas, which can scarce be called ideas, but so many lights of affections and of perceptions, which follow in a confused series, according to the series of the affection of the thing contained in the Word which is read; hence it may appear evident, that the perception, the thought, and the discourse of the celestial angels is more inexpressible, and more rich and express, than the perception, thought, and discourse of the spiritual angels, the latter being only determined to an object according to the series of expression; concerning the discourse of the celestial angels, as being of the nature here described, see above, n. 1037; hence it is that these words, *If, I pray, I have found grace in Thine eyes*, in a celestial sense, signify the corresponding state of the Lord when He observed that perception: moreover, to find grace in Thine eyes was a customary form of speech on every occasion of corresponding feeling, as may appear from Laban's reply to Jacob, "Laban said unto him, *If, I pray, I have found grace in thine eyes*," (Gen. xxx. 27,) and from Jacob's to Esau, "Jacob said, *Now, I pray, if, I pray, I have found grace in thine eyes*," (Gen. xxxii. 10;) and in like manner in other parts of the Word.

2138. *Pass not, I pray, from over Thy servant*.—That hereby is signified an earnest desire that what he had begun to perceive might not pass away, appears from what was just now said, the one being under, that is, a further expression of the corresponding state of the Lord attended with an affection of desire to retain what he had begun to perceive.

2139. That servant denotes the humanity of the Lord before it was made Divine, may appear from several passages in the Prophets; the reason is, as hath been often observed above, because the humanity of the Lord, before He put it off (as to what was from the mother), and made it Divine, was nothing else but a servant; the humanity which He had was from the mother, consequently it was infirm, having with it somewhat hereditary from the mother, which He overcame by temptation combats, and entirely expelled, inasmuch that nothing remained of what was infirm and hereditary derived from the mother; yea, at last nothing which was from the mother remained, so that He totally put off everything natural, to such a degree as to be no longer his son, according to what He Himself saith in Mark, "They said unto Jesus, Behold, Thy mother and Thy brethren without seek Thee" and He answered them, saying, Who is My mother or My brethren? and looking round upon them who sat about him, He said, Behold My mother and My brethren, for whosoever shall do the will of God, he is My brother, and My sister, and My mother;" (Ma. 28—35; Matt. xii. 46—50; Luke vii. 30, 31.) And when He put off his humanity He put on the Divine Humanity, by virtue whereof He called Himself the Son of Man, as He frequently does in the Word of the New Testament, and also the Son of God; and by the Son of Man He signified the essential truth, and by the Son of God the essential good which belonged to Him. Human Nature when made Divine; the former state was that of the Lord's humiliation, but the latter of His glorification, concerning which see above, n. 1226. In the former state, namely, that of humiliation, when He had yet an infirm humanity belonging to Him, He adored Jehovah as one distinct from Himself, and indeed as a servant, for the humanity is nothing else in respect to the Divinity; therefore also in the Word, servant is mentioned of that humanity, as in Isaiah, "I will deck this city to preserve it, for the sake of Myself, and for the sake of My servant David," (Isa. 38.) speaking of the Assyrians, in whose camp an hundred and eighty and five thousand were written by an angel; David denotes the Lord, who being about to come is called servant as to His humanity; that David in the Word denotes the Lord, see n. 1696; again in the same Prophet, "Behold My servant, on whom I lean, mine elect, in whom My soul is well pleased: I have given My spirit upon Him; He shall bring forth judgment for the nations," (Isa. 41.) speaking manifestly of the Lord, of whom servant is predicated, and also elect, when He was in the humanity: again in the same Prophet, "Who is blind but My servant, and deaf as the angel I will send? Who is blind as the perfect one, and blind as the servant of Jehovah?" (Isa. 49.) speaking also of the Lord, of whom in the manner servant is mentioned, and also angel, when He was in the humanity:

again, in the same Prophet, "Ye are my witnesses, with Jehovah, and My servant whom I have chosen; to the end that ye may know, and believe Me, and understand that I am He," (Isa. 40.) Again in the same Prophet, "Thus saith Jehovah, who formed Me from the womb to be His servant, to bring back Jacob to Himself, and that Israel may be gathered to Him; and He said, It is a light thing that Thou sayest be a servant to Me, to set up the tribes of Jacob, I have given Thee for a light of the Gentiles, to be My salvation even to the extremity of the earth," (Isa. 42, 6-7) speaking also manifestly of the Lord, and of His Humanity before He was made a light of the Gentiles and salvation to the extremity of the earth; again in the same prophet, "Who amongst you search Jehovah, and hearken the voice of His servant, who walketh in darkness, and hath no brightness, let him trust in the name of Jehovah, and lean upon his God," (Is. 45, 19) where servant also denotes the humanity of the Lord, in which humanity is the will of the servant of Jehovah, whilst the Lord taught therein the way of truth: again in the same prophet, "Jehovah goeth before you, and the God of Israel gathereth you; behold, My servant will act prudently, He shall be exalted, and shall be lifted up, and shall be greatly raised," (Is. 42, 13) that servant is here mentioned of the Lord, when He was in the Humanity, is evident, for it is said thereof that it shall be exalted, and shall be lifted up, and shall be raised greatly: again in the same Prophet, "He hath neither scorn, nor honour; we have seen him, but he hath no aspect; he is despised, a man of sorrows, acquainted with distress; Jehovah was willing to bruise Him, He hath made Him suffer: if He shall set His soul to be guilt, He shall see seed, He shall prolong days, and the will of Jehovah shall prosper by His hand; He shall see of the labor of His soul, He shall be satisfied, by His knowledge shall My righteous servant justify many; and Himself hath borne their iniquities," (Isa. 52, 13, 14, 15) in which words, as in the whole chapter, the state of the Lord's humiliation is treated of; it is also said, that He was then in an infirm humanity, described by being a man of sorrows, acquainted with distress, infirm, by being in the labor of His soul, with many other circumstances, in which state He is called a servant.

2160. Verse 4. *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.* *Let a little water, I pray, be taken,* signifies that they should come near, and let themselves down from things Divine nearer to His intellectual things: *and wash your feet,* signifies that they should put on somewhat natural, that so in that state, wherein he then was, He might the better perceive them: *and lie down under the tree,* signifies to the perception of His state in which He was; thus denotes perception.

3360. *Let a little water, I pray, be taken.*—That hereby is signified that they should come near and let themselves down from things Divine nearer to His intellectual things, cannot so well appear from the words alone, *Let a little water be taken*, but from the series of things treated of in this verse, and their connection with what goes before and what follows after; from the expressions in this verse, *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree*, we can could know what was signified, that the Divinity should let itself down nearer to the state of perception in which the Lord was at that time, that so He might be enabled better to perceive; for there is no trace of this mystery discoverable in the expressions historically understood; but that nevertheless such is their signification in an internal sense, and that the angels have such a perception of them I know of a certainty; hence it may appear how great and how deep arcana lie concealed in the Word; moreover, that this is the signification of those expressions, may in some sort appear from their signification in an internal sense, as from the signification of *water*, denoting things intellectual; and from the signification of *feet*, denoting things natural; and from the signification of *tree*, denoting perception; by which significations, well understood, it may appear what is the internal sense of the present passage, from the series of the things treated of, and their connection with what goes before and what follows after. That waters signify things scientific and rational, consequently things intellectual, was shown, n. 28, 630; and may appear from several other passages in the Word, which it would be too tedious here to cite.

3362. *And wash your feet.*—That hereby is signified that the Divinity should put on somewhat natural, that so in the state, wherein the Lord then was, He might the better perceive, may appear from the signification of *feet*, as denoting things natural, and also in like manner from the series of the things treated of; that some mysteries are herein concealed, may in a measure appear from this consideration, that Abraham prayed the three men to take a little water, and wash their feet, and lie down under the tree, when yet he knew that it was the Lord, or Jehovah; it may also appear from this consideration, that unless some deep meaning had been signified thereby, such circumstances would not have been mentioned. That feet signify things natural, may appear from representations in another life, and from the representatives thence derived amongst the most ancient people, and thus adopted in the Word; things celestial and spiritual are represented by the head, and by what belongs to the head: things rational, and whatever is connected therewith, are represented by the breast, and by what belongs to the breast; things natural, and whatsoever are connected therewith, are represented by the feet, and by what belongs to the feet;

hence it is that the sole of the foot and the heel signify natural things of the lowest order, concerning which see n. 239; and that also signifies things of the lowest order, which become filthy, see n. 1748. Similar things are signified by what was represented in dreams and visions with the Prophets; as by the statue which Nebuchadnezzar saw, whose head was pure gold, the breast and arms silver, the belly and thighs brass, the legs iron, *the feet part of iron and part of clay* (Dan. ii. 32, 33;) where the head signifies things celestial, which are precious and are gold, as was shown, n. 113, 1001, 1032; the breast and arms signify things spiritual or rational, which are silver, as was shown, n. 1001; but the feet signify inferior things which are natural, the metals whereof are signified by iron, and the goodnesses by clay; that iron is truth may be seen, n. 425, 430; and that clay is good, may be seen, n. 1000; such is the present man naturally; this also is the order of their succession in the Lord's kingdom in the heavens, and in the Church which is the Lord's kingdom in the earth, and also in every individual person who is the Lord's kingdom. The case is similar in regard to the vision which Daniel saw, concerning which it is thus written, "I lifted up mine eyes, and saw, behold one man clothed in linen, and his loins girded with gold of Uphaz, and his body as Topaz, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and feet like the brightness of polished brass;" (n. 5, 6;) by these words are signified in particular the interior things of the Word as to goodnesses and truths, the arms and feet are its exterior things, which are the sense of the letter, because therein are natural things being taken from things of the natural world; moreover, what each particular signifies, as the loins, the body, the face, the eyes, and many other parts belonging to man, may appear from representatives in another life, concerning which, by the divine mercy of the Lord, more will be said when we come to treat of the GUANO MAN, which is the Lord's heaven, and of representations therein is the world of spirits. It is written of Moses, Aaron, Nadab, Abihu, and the seventy elders, "That they saw the God of Israel, *behold whose feet were as it were work of sapphires stone, and as it were the substance of heaven as to purity,*" (Exod. xxiv. 2, 10;) whereby is signified that they saw only the exterior things of the Church, represented in natural things; and also in the literal sense of the Word, in which likewise exterior things are represented by natural, as was said, which are the feet, beneath which is the work of sapphires stone, and as it were the substance of heaven; that it was the Lord who appeared to them, but only as those inferior or natural things, is evident, for he is called the God of Israel, where all things of the Church represented, and all things of the Word, in an internal sense, signified; for the Lord is presented to be seen according to those things which

are signified on the occasion, as in the case of John, in whom He appeared as a man on a white horse signifying the Word, as it is expressly declared (Rev. xix. 11, 13). The animals seen by Ezechiel, which were cherubs, are described as to things celestial and spiritual by faces and wings and also several other particulars, but as to natural things: thus, "*Their feet a straight foot, and the sole of their feet, as it were, the sole of a calf's foot, and sparkling as the brightness of burnished brass,*" (Ezek. i. 7.) the reason why the feet, that is, natural things, are said to sparkle like burnished brass is, because brass signifies natural good, concerning which, see c. 125, 1251. In like manner He appeared to John as the Son of Man, "*whose eyes were as a flame of fire, and his feet like feet of brass,*" (Rev. i. 14, 15; ii. 18.) That feet signify things natural, is further evident from the following passages, "*I saw a strong angel descending from heaven, accompanied with a cloud, and a rainbow about his head, and his countenance like the sun, and his feet as pillars of fire, having in his hand an open book, and setting his right foot on the sea, and his left on the earth,*" (Rev. x. 1, 2.) by which angel is like manner is signified the Word, described, as to its quality in the internal sense, by a rainbow about the head, and by a countenance as the sun; but as to the external or literal sense, by feet are denoted natural truths, with natural goodnesses, whence it is evident what is signified by setting the right foot on the sea, and the left on the earth. Frequent mention is made in the Word of a *footstool*, but hitherto it has remained unknown what is signified thereby in an internal sense; thus in Isaiah, "*Jehovah said, The heavens are My throne, and the earth the stool of My feet; where is that house which ye will build for Me, and where is that place of My rest?*" (Isa. 66.) The heavens are things celestial and spiritual, consequently natural things, both of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earth, or in the Church, and also with every individual man who is a kingdom of the Lord, or a Church; consequently the heavens denote likewise all things of love and charity, and faith grounded therein; as also all things of internal worship, and in like manner all things of the external sense of the Word: all these things are heavens, and are called the throne of the Lord, but earth denotes all inferior things corresponding to these internal or superior things, as inferior natural and natural things, whereof also things celestial and spiritual are predicated by reason of correspondence; these inferior things are such as are in the inferior heavens, and also in the Church, and in external worship, and likewise such as are in the literal sense of the Word: in short, all things which proceed from things internal and are good and exhibited in things external, as being things natural, are called earth and the Lord's footstool: what is meant by heaven and earth in an internal

man, may be seen, n. 82, 1733; what by the *new heaven* and the *new earth*, n. 2017, 2118; and that man is a little heaven, see n. 241, 278, 1900. In like manner in Jeremiah, "The Lord covereth the daughter of Zion with a cloud in his anger, and cast down from the heavens to the earth the beauty of Israel, and hath not remembered the stool of His feet in the day of His anger," (Lam. ii. 1.) Also in David, "Exalt Jehovah our God, and bow down yourselves to the stool of His feet, He is holy," (Psalms xcix. 5 &) and again, "We will enter into His habitations, we will bow down ourselves to the stool of His feet," (Psalms cxxix. 7 &) in the representative Church, consequently amongst the Jews, it was supposed that the house of God and the temple was his footstool, not knowing that by the house of God and the temple was signified representative external worship; they were altogether ignorant of the nature of the internal things of the Church, which were signified by heaven or the throne of God. Again, "Jehovah saith to my Lord, Sit on My right hand, until I shall make thine enemies a stool for My feet," (Psalms cx. 1; Matt. xxiii. 44; Mark viii. 35; Luke xx. 42, 43 &) by stool of the feet in like manner are here signified things natural, as well as natural as scientific, and hence the natural things of man, which are called sciences when they pervert worship, and this by the literal sense of the Word, so that these receive only worship in externals, and internal worship either totally perishes or is defiled, concerning which see n. 1094, 1175, 1183, when things natural and rational are thus perverted and defiled, they are called sciences, but inasmuch as in themselves they have relation to internal worship, when this worship is restored they then become a footstool, as was said above, whether they be such things as belong to external worship, or to the literal sense of the Word. So in Isaiah, "The glory of Lebanon shall come to Thee, the fir-tree, the pine-tree, and the box together, to do service the place of My sanctuary, and I will make the place of My feet honorable," (Is. lx. 13 &) trusting of the Lord's Kingdom and Church, whose celestial spiritual things are the glory of Lebanon, or cedars, but whose celestial natural things are the fir-tree, the pine-tree, and the box, as they are also called in other passages of the Word, consequently such things as relate to external worship, whereof it is said, I will make the place of My feet honorable, which cannot be made honorable by the fir-tree, the pine-tree, or the box, but by those things which are signified thereby. That feet have such signification, appears also from the representatives in the Jewish Church, as by this ordinance, "That Aaron and his sons should wash their hands and feet before they entered into the tabernacle," (Exod. xxx. 19, 26, xl. 30, 32 &) which, it must be plain to every one, was representative of some deep meaning; for what is the washing of the hands and feet but an external act, which is of no avail

unless the internal be clean and pure? Nor is it possible for the internal to be cleansed and purified by such washing; but whereas all the rites of that Church signified internal things, which are things celestial and spiritual, so also did this rite, that is, the cleanness of external worship, which is thus clean, when influenced by internal worship; hence their lavens were of brass, as was also that great laver which was called a brazen sea, with the ten lesser lavens of brass about the temple of Solomon (1 Kings vi. 23, 38); because brass represented the good of external worship, which is the same thing as natural good; concerning which signification of brass, see n. 426, 1351. In like manner it was representative, that "A man, in whom was a fracture of a foot, or a fracture of a hand, of the seed of Aaron, should not come near to offer offerings of fire to Jehovah," (Lev. xxi. 18, 21 ;) by those that had a fracture in the feet and hands, were represented such as are principled in perverted external worship. That feet signify natural things, appears also from other passages in the Prophets throughout, as from these prophetic words in Moses, "Blessed above men is Asher, let him be accepted of his brethren, and let him dip his foot in oil, thy shoes shall be iron and brass," (Deut. xxxiii. 24, 25 ;) it is impossible for any one to understand these words, unless it be known what is signified in an internal sense by oil, feet, iron, brass, and shoes, that feet is the natural mind, shoes an inferior natural, such as is the sensual corporeal, may be seen, n. 1748; and that oil is what is celestial, n. 896; that iron is natural truth, n. 405, 426; and that brass is natural good, n. 426, 1351; hence it is plain what is involved in the above passage. So in Nahum, "The way of Jehovah is in the storm and tempest, and the clouds are the dust of His feet," (i. 3 ;) where the dust of the feet signifies things natural and composed belonging to man, whence come clouds: the same thing also is signified in David by these words, "Jehovah bowed the heavens and came down, and thick darkness was under His feet," (Psalm cxlii. 9.) When the goodnesses and truths of faith are perverted by natural light, as it is called, it is described in the Word by the feet and hoofs of a beast, whereby waters are disturbed, and the various kinds of food are trodden under feet, as in Ezekiel, "Then hast thou gone forth into the rivers, and hast disturbed the waters with Thy feet, and trodden down the streams thereof; I will destroy every beast thereof from off many waters, and the feet of man shall not disturb them any more, neither the hoof of beast," (xxvii. 2, 13 ;) speaking of Egypt, by which the sciences are signified, as was shown, n. 1164, 1352, 1402: then by feet and hoofs, whereby the rivers and waters are troubled, are signified sciences perverted to things sensual and natural, from which man reasons concerning mysteries of faith, and do not believe until they comprehended them, the consequence

whereof is that they never believe at all; for the more such persons reason, the less they believe; see on this subject what was said, n. 126—130, 215, 216, 253, 1072, 1343. From all those passages then it is evident, that by food in the Word are signified things natural; but what further is signified appears from the series of things treated of.

2163. *Lie down under the tree.*—That hereby is signified the perception of His state in which He was, appears from the signification of tree as denoting perception, concerning which see n. 103, hence that this is the real sense of the words, appears from the series of the things treated of. The true ground of this signification of tree, as denoting perceptions was, because the celestial man was compared and likened to Paradise, or the garden in Eden, hence the perceptions of celestial things belonging to Him were compared and likened to the trees therein.

2164. *Verso 5. And I will take a piece of bread, and support ye your heart, afterwards ye may pass on, for whitherfore have ye passed to your servant? And they said, So do as thou hast spoken. I will take a piece of bread, signifies somewhat celestial adjoined: support ye your heart, signifies so far as is convenient: afterwards ye may pass on, signifies that when he had left off perceiving, he would be content therewith: for whitherfore have ye passed to your servant, signifies that therefore they were come: and they said, So do as thou hast spoken, signifies that so it should be done.*

2165. *I will take a piece of bread.*—That hereby is signified somewhat celestial adjoined, appears from the signification of bread, as denoting what is celestial, concerning which see above, n. 275, 686, 691; the reason why bread signifies what is celestial, is, because bread signifies in general every kind of food, consequently as an internal sense every kind of celestial food, what celestial food is, may be seen, n. 56—58, 690, 691, 1460, 1465. That bread signifies in general every kind of food, may appear from the following passages of the Word, it is written of Joseph, "That he said to him who was over his house, that he should bring down the man, that is, his brethren, to the house, and should shew what was to be done, and should make ready;" and afterwards, when "Things were made ready, and they did eat together, he said, Set us bread;" (Gen. xlii. 16, 31;) signifying that they should make ready the table, then bread denotes all kinds of food. So it is written of Jethro, "That Aaron came, and all the elders of Israel, to eat bread with the father-in-law of Moses, before God;" (Exod. xviii. 12;) where also bread denotes every kind of food. So concerning Manoah, in the book of Judges, "Manoah said to the angel of Jehovah, Let us detain thee, I pray, and let us make ready before thee a kid of the goats; and the angel of Jehovah said unto Manoah, If thou detainest me, I will not eat thy bread;" (Jud. xiii. 16;) (

where bread denotes a kind of the guests; again, "When Jonathan eat of the honeycomb, they said to him, that Saul swore to the people, saying, Cursed is the man who shall eat bread to-day," (1 Sam. xiv. 27, 28 ;) where bread denotes every kind of food; again, it is written of Saul, "When Saul sat to eat bread, he said unto Jonathan, Wherefore comest not the son of Jesse to bread, neither yesterday nor to-day," (1 Sam. xi. 26, 27 ;) denoting to the table, where were all kinds of food. Thus David said to Mephibosheth the son of Jonathan, "Thou shalt eat bread as my table continually," (2 Sam. ix. 7, 10.) In like manner it is written concerning Evi-Meredach, "That Jehoiakim king of Judah did eat bread continually before him, all the days of his life," (2 Kings xxv. 29.) and of Solomon it is said, "Solomon's bread was for every day thirty measures (corn) of fine flour, and sixty measures (corn) of meal, ten fat oxen, and twenty asses of the pasture, and an hundred sheep, beside the stag, and the chamois, and the deer, and fatted fowls," (1 Kings iv. 22, 23 ;) where bread manifestly denotes all these kinds of food: Wherein then bread signifies in general all kinds of food, it hence signifies in an internal sense all those things which are called ecclesiastical foods. This may better appear from the burnt-offerings and sacrifices, which were made of lambs, sheep, she-goats, kids, he-goats, cows, and asses, which under a single name were called *the bread of what was offered by fire to Jehovah*, as is evident from the passages in Moses treating of the various sacrifices, of which he says, "That the priest should burn them upon the altar, *the bread of what is offered by fire to Jehovah*, for an odor of rest," (Levit. ii. 11, 16 ;) all these sacrifices and burnt-offerings were called by this name: So again, "The sons of Aaron shall be holy to their God, neither shall they profane the name of their God, because they offer the offerings made by fire to Jehovah, *the bread of their God*. Thou shalt sanctify him because he offereth *the bread of thy God*. A man of the seed of Aaron, in whom shall be a spot, shall not come near to offer *the bread of his God*," (Levit. xxi. 6, 8, 17, 21 ;) where also sacrifices and burnt-offerings are heard, as also Levit. xix. 20; again, "Command the sons of Israel, and say unto them, Ye shall observe My offering, My bread, for the offerings made by fire of an odor of rest, that ye may offer to Me in their stated time," (Numb. xviii. 2 ;) where also bread denotes all the sacrifices which are there enumerated; as in Malachi, "Offering upon My altar polluted bread," (i. 7 ;) speaking also of sacrifices: The sanctified things of the sacrifices, which they did eat, were also called bread, as appears from these words in Moses, "He that hath touched what is unclean, shall not eat of the sanctified things; moreover, he shall wash his flesh in water, and when the sun shall go down, he shall be clean, and afterwards he shall eat of the sanctified things, because this is his bread," (Levit.

viii. 4, 7.) The burnt-offerings and sacrifices in the Jewish Church represented nothing else but celestial things belonging to the Lord's kingdom in the heavens, and to the Lord's kingdom in the earth or in the Church, also belonging to the Lord's kingdom or the Church with every individual person, and in general all those things which are of love and charity, for these are things celestial; every particular kind of sacrifice also had a particular representation: all these things at that time were called *manna*; when, therefore, sacrifices were abolished, and other things succeeded instead thereof for external worship, it was commanded that bread and wine should be used for this purpose: Hence then it appears what bread signifies, that is, all those things which sacrifices represented, consequently in an internal sense the Lord Himself, and of course His love towards the whole human race, and whatever belongs to that love; as also man's reciprocal feeling to the Lord and towards his neighbor; thus it signifies all things celestial, and consequently wine signifies all things spiritual, which the Lord teaches expressly in John in these words, "They said, Our fathers did eat *manna* in the wilderness, as it is written, He gave them bread from heaven to eat: Jesus said unto them, Verily, verily, I say unto you, *Manna* gave you not bread from heaven, but My Father giveth you the true bread from heaven, for the bread of God is He who came down from heaven and giveth life to the world. They said unto Him, Lord, give us evermore this bread: Jesus said unto them, *I am the bread of life*, he that cometh to me shall never hunger, and he that believeth on me shall never thirst," (vi. 31—35;) and again, in the same Evangelist, "Verily, I say unto you, He that believeth on Me hath eternal life, *I am the bread of life*: your fathers did eat *manna* in the wilderness, and are dead; this is the bread which came down from heaven, that whosoever eateth thereof may not die: *I am the living bread* which came down from heaven; if any one eat of this bread, he shall live for ever," (vi. 47—51.) Inasmuch then as bread is the Lord, it denotes also the celestial things which belong to love, and are of the Lord, for the Lord is the very cause of everything heavenly, because He is the very essential love, that is, the very essential Mercy; and in consequence thereof, bread is also all that is celestial, that is, all love and charity belonging to man, these being from the Lord, wherefore they who are not principled in love and charity, have not the Lord with them, consequently they are not gifted with things good and happy, which are signified by bread in an internal sense: This external symbolical ordinance or institution was enjoined, because the greatest part of mankind are principled in external worship, and therefore without somewhat external, there would remain scarce anything of holiness belonging to them; wherefore, when they live in love to the Lord, and in charity towards their neighbor,

they have an internal state belonging to them, although they do not know that this is the very essence of worship; thus in their external worship they are confirmed in those good things which are signified by bread. With the Prophets, also, by bread are signified celestial things of love, as in Isaiah li. 3, 7; xxi. 23; xxiiv. 16, 1c 2; Jer. 7; Lam. i. 9; Ezek. iv. 16, 17; v. 16; xii. 13; Amos iv. 6; viii. 11; Psal. cv. 16; in like manner by the bread of Shew^b on the tabernacle, concerning which see Levit. xiv. 6-9; Exod. xiv. 30; xl. 23; Num. iv. 7; 1 Kings vi. 48.

2166. *And support your heart.*—That hereby is signified so far as is suitable, cannot so well appear from the proximate signification of the words in an internal sense, but still it appears from the series of the things treated of; for the subject treated of is concerning the Divine perception that it might come nearer to the perception of the humanity which the Lord then had, and that it should let itself down to His intellectual things, by putting on somewhat natural, and also somewhat celestial adjoined thereto, as far as was suitable, which is to support the heart; in a proximate sense, to support the heart by bread is to be refreshed, consequently to enjoy just so much of what is celestial as is suitable.

2167. *Afterwards ye may pass on.*—That hereby is signified that when he had left off perceiving He would be content therewith, appears in like manner from the series of the things treated of.

2168. *For wherfore have ye passed to your account.*—That hereby is signified that for that purpose they were come, appears also without explanation.

2169. *And they said, So do as thou hast spoken.*—That hereby is signified that it should be so done, has in like manner no need of explanation.

2170. *Vers 6. And Abraham hastened towards the tent of Sarah, and said, Hasten three measures of the finest of fine flour, knead and make cakes.* Abraham hastened towards the tent to Sarah, signifies the Lord's rational good joined to His truth; Abraham here in the Lord in that state as to good; Sarah as to truth; tent as to the holiness of love; and said, signifies the state of perception at that time respectively. *Hasten three measures of the finest of fine flour, knead, and make cakes,* signifies what is celestial of His love in that state; there are things holy; the finest of fine flour is what is spiritual and celestial of the Lord's rational at that time; cakes in like manner denote the conjunction of truth.

2171. *Abraham hastened towards the tent to Sarah.*—That

^b In our common version, what is here called the bread of Shew, is rendered show-bread.

hercy is signified the Lord's rational good joined to His truth, appears from the representation of Abraham and also of Sarah, and from the signification of trust, of which we shall speak presently. As all and each of the things in the Word have respect to the things treated of in the internal sense, so have the words in the present verse, that is, to the Divine perception, into which the Lord came when He was in the perception of the humanity; but they who are ignorant what perception is, cannot possibly know how the case is with respect to perception, still less can they know that there are different degrees of perception more and more interior, that is, natural perception, rational perception, and lastly internal perception, which is Divine, and which belonged solely to the Lord; they who are in perception, as the angels are, know perfectly well what is the degree of perception in which they are, whether it be natural, or rational, or still interior, which to them is Divine; what then must have been the case with the Lord in this respect, who had perception from the very Supreme and Infinite Divinity, concerning which, see n. 1616, 1718, which no angels at any time ever had, for their perception is only an influx from the Lord's Supreme or Infinite Divinity through His Human Essence. The reason why the Lord's perception is described, is, because when He was in the humanity, it was thus made known to Him how the essential Divinity, the Human Divine, and the Holy Proceeding, should be united in Him, afterwards how His rational mind should be made Divine, and lastly, what was the nature and quality of mankind who were to be saved by Him, that is, by the union of the Human Essence with the Divine in Him, which are the subjects treated of in this chapter; on these accounts the Lord's perception is first described, and also on account of the union itself which was to be effected.

2172. That Abraham here is the Lord in that state as to good, appears from the representation of Abraham; Abraham here represents the Lord in the Humanity, when he speaks with Jehonah, as above, n. 1669, where he represents the Lord in that state, and in that age, because then also he spoke with Jehonah; otherwise Abraham represents the Divine Good of the Lord, and Sarah the Divine Truth, hence he now represents the Lord's rational good.

2173. That Sarah here is the Lord as to truth, appears from the representation of Sarah, as denoting intellectual truth adjoined to good, and consequently in this place denoting rational truth, for the same reason that Abraham denotes rational good, as was just now observed; that Sarah represents truth, may be seen above, n. 1628, 1801, 2063, 2065. Good and truth in the historical parts of the Word cannot be represented otherwise than by a marriage; for this is the real case with them, there being a Divine marriage between things celestial and things

spiritual, or, what is the same, between the things of love and those of faith: or, what is still the same, between the things of the will and those of the understanding; the former things have relation to good, the latter to truth: such marriage has place in the Lord's kingdom in the heavens, such also in the Lord's kingdom in the earth, or in the Church, such in every individual man, in all the particulars of which he is constituted, yea, in the most minute component parts of each particular: this being the case, it is customary with the Prophets, especially with Isaiah, to express everything in a twofold manner, one expression having relation to what is eternal or good, the other to what is spiritual or truth, concerning which circumstances see n. 583, 703, 804. That in all particular things there is a resemblance of a marriage, may be seen n. 718, 747, 217, 1432; hence it is, that by Abraham is represented the good of the Lord, and by Sarah the truth.

2174. That text in the Lord as to the holiness of love, appears from the signification of text as denoting what is holy, concerning which see above n. 414, 1102, 1245, 2145.

2175. *And he said*—That hereby is signified the state of perception at that time respectively, appears from the signification of saying in an historical sense, as denoting to perceive, concerning which see above, 1898, 1910, 2089.

2176. *Heaven there measures of the finest of fine flour, baked and made cakes.*—That hereby is signified the celestial influence of His love in that state, appears from the signification of the finest of fine flour, and of a cake, concerning which we shall speak presently: That such things are hereby involved will appear incredible to every man, whose attention is confined to the literal sense, or the sense of the expressions, and still more incredible if the attention be confined to the historical things described by those expressions; for in such case the thoughts are limited, not only about the preparations here made, but also about the men who came to Abraham, without paying any regard to the consideration that deeper meanings are concealed under these circumstances; and this is the reason why it appears less credible, that the historical parts of the Word should contain such mysteries, than that the prophetic parts should; for the historical parts are more apt to engage the mind's attention to them, and to overlook the interior things contained therein, nevertheless, that deep meanings are concealed even in the historical parts of the Word, may appear from this single consideration, that it is the Word of the Lord, written not only for man, but also for the angels in heaven, and this in such a manner that, whilst man is reading it, the angels have thereof at the same time celestial ideas, so that by the Word heaven is joined with mankind. We shall now proceed to show what is

meat in an interval season by the finest of the flour, fine flour, and cakes.

2177. That the finest of fine flour is what is spiritual and celestial, which at that time were in the Lord, and that cakes in like manner denote the conjunction of such, appears evident from the sacrifices of the representative Church, and from the meat-offering at that time in use, which consisted of fine flour mixed with oil, and made into cakes; the chief part of representative worship consisted in burnt-offerings and sacrifices; what things were represented thereby, was shown above, in speaking of bread, n. 2165, that is, the celestial things of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earth, or in the Church, and also of the Lord's kingdom or the Church with every individual, and in general of all those things which are of love and charity, because these are things celestial, which at that time were all called bread; to these sacrifices were joined also the meat-offering, which, as was said, consisted of fine flour mixed with oil, to which also frankincense was added, and likewise a libation of wine; it may also appear what these things represented, that is, similar things to the sacrifices, but in a lower degree, consequently things belonging to the spiritual Church, and likewise to the external Church; it may further appear to every one, that such things would never have been commended, unless they had represented things Divine, and that every particular thing had a particular representation; for, unless they had represented things Divine, they would not have differed in any respect from similar things in use amongst the Gentiles, who had also their sacrifices, meat-offerings, libations, frankincense, perpetual fire, and several other things, which they derived from the ancient Church, especially from the Hebrews; but whereas things internal, that is the Divine things, which were represented, had been separated from these Gentile rites, therefore they had become merely idolatrous; and so indeed they became separated also amongst the Jews, who for that reason fell into all kinds of idolatry; Hence it may appear evident to every one, that heavenly mysteries were contained in every rite, especially in the sacrifices and the particulars thereof. As to what concerns the meat-offering, its nature and quality are described, and how it was to be prepared into cakes, Levit. ii. throughout, and also Numb. xv. and in other places. The law of the meat-offering is described in these words in Leviticus, "The fine shall be continually burning upon the altar, it shall not be put out: And this is the law of the meat-offering, that the sons of Aaron bring it before Jehovah to the face of the altar, and he shall take of it his handful of the *fine flour* of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the

altar; an odor of rest for a memorial to Jehovah; and the residue thereof Aaron and his sons shall eat; what is unconsumed shall be eaten in the holy place; in the court of the tent of the congregation they shall eat it; it shall not be baked leavened; I have given it their portion of My offerings made by fire; it is the holy of holies." (vi. 13—17.) The fire, which was to be continually burning upon the altar, represented the love, that is, the mercy of the Lord, perpetual and eternal; that fire is the Word signifies love, may be seen, n. 334; hence offerings made by fire for an odor of rest, signify the Lord's being well pleased in these things which are of love and charity; that odor is what is well pleasing, that is, agreeable, may be seen, n. 325, 333; by taking a handful was represented that they should love with all the strength, or with all the soul, for heart, or the palm of the hand, signifies power, as was shown, n. 378; hence also handful has the same application; fine flour with oil and frankincense represented all things of charity, fine flour what is spiritual thereof, but oil what is celestial, and frankincense what was thus rendered agreeable; that fine flour represents what is spiritual, is plain from what has been said, and from what follows; that oil represents what is celestial, or the good of charity, may be seen, n. 336; and that frankincense, by reason of its odor, represents what is agreeable and acceptable, may be seen, n. 335; by its being unleavened, or not fermented, is signified that it should be sincere, consequently from a sincere heart, and free from things unclean; by Aaron and his sons eating the residue, was represented man's reciprocal feeling and appropriation, and consequent conjunction by love and charity, wherefore it was commanded that they should eat it in a holy place; hence it is called the holy of holies; these are the things which were represented by the meat-offering, and the representations themselves were to be received in heaven; and when any man of the Church thus conceived of them, he was in an idea similar to the perception of the angels, consequently he was in the Lord's real kingdom in the heavens, notwithstanding his being still on earth. The meat-offering is further treated of in respect to its nature and quality, what it ought to be when applied to every particular kind of sacrifice, also how it was to be baked into cakes, and likewise what sort should be offered by those who were cleansed, and on other occasions, which it would be too tedious to adduce and explain; see what is said on the subject, Exod. xix. 32—41; Levit. v. 11—13; vi. 14—16, n. 12, 13; xiii. 13—15, 16, 17; Num. v. 15, and the following verses; vi. 16—17, 19, 20; vii. throughout; xxix. 3, 7, 9, 12, 13, 20, 21, 28, 29; xix. 3, 4, 9, 10, 14, 15, 18, 21, 24, 27, 30, 33, 37. Fine flour made into cakes is general represented the same thing as bread, that is, what is celestial of love, and its flour what is spiritual (of love), as may appear from the passages

above cited : The loaves which were called bread of the faces, or show-bread, were made of fine flour, which was prepared into cakes, and were set on a table for a continual representation of the love, that is, of the unity of the Lord towards the whole human race and man's reciprocal feeling, concerning which loaves it is thus written in Moses, "Thou shalt take *fine flour*, and shalt bake it twelve cakes : one cake shall be of two-tenths ; and thou shalt place them in two rows, six in a row, upon a clean table, before Jehovah ; and thou shalt place pure frankincense upon the row ; and it shall be to the Lord for a memorial, an offering made by fire to Jehovah : on every Sabbath-day he shall set it in order before Jehovah continually, from the sons of Israel by the covenant of eternity, and it shall be for Aaron and his sons, and they shall eat it in the holy place, because it is the holiness of holiness to Him, of the offerings made by fire to Jehovah, by a statute of eternity," (Levit. xxiv. 5-9.) Particulars and things most particular herein represented the holy principle of love and of charity, and the fine flour the same thing as the finest of fine flour, that is, the celestial and spiritual things thereof, and the cake the conjunction of both together. Hence it appears what is the nature of the holiness of the Word to those who are in celestial ideas ; yea, what holiness was in this representative rite ; hence it is that it is called the holiness of holiness ; and on the other hand how void of holiness it is to those who think that it contains nothing celestial, and who abide merely in things external, perceiving the finest of the flour as mere finest flour, fine flour as fine flour, and cake as cake, and supposing that such things might have been mentioned, without any reference to the Divine things involved in them : The case is the same with those who imagine the bread and wine of the Sacred Supper to be mere things of form and ceremony, containing nothing holy, when yet there is in them such a holiness, that heaven would be pained by that Supper with celestial winds, whilst from an internal affection they think that the bread and wine signify the Lord's love, and the reciprocal love on man's part, and thus from an interior ground are in a state of holiness. The same was implied by what was enjoined to the sons of Israel, that "When they came into the land, they should give a cake of the first of their dough, an heave-offering to Jehovah," (Numb. xv. 20.) That such things are signified, may also appear from the Prophets, from whom many passages might be cited by way of proof, but suffice it at present to adduce only the following from Ezekiel : "Thou wast adorned with gold and silver, and thy mingest was fine flour, and silk, and needle-work ; thou hast eaten *fine flour*, honey, and oil, and thou wast become exceeding exceedingly beautiful, and thou didst prosper to a kingdom," (xvi. 13.) speaking of Jerusalem, whereby is signified the Church, which had such ornaments in

its first time, namely, the ancient Church, which is described by raiment and other ornaments; and also its affections of goodness and truth, described by fine flour, honey, and oil; every one may see that all these things have a different signification in the internal sense from what appears in the sense of the letter; so it is with respect to the passage under consideration, that Abraham said unto Sarah, hasten these measures of the finest of fine flour, knead, and make cakes; that these signify what is holy, may be seen, n. 730, 801.

2178. Verse 7. *And Abraham ran to the herd, and took a young or feeder and good, and gave to a boy, and he hastened to make it. Abraham ran to the herd, signifies natural good; and took a male calf feeder and good, signifies what was celestial natural which was conformable, which the rational mind took to itself that it might join itself to the perception derived from the Divinity; and gave to a boy, and he hastened to make it, signifies the conjunction of this good with rational good; boy is here the natural man.*

2179. *Abraham ran to the herd.*—That hereby is signified natural good, appears from the signification of cows and oxen, which belong to the herd, of which we shall speak presently: That beasts, whether of the herd, or of the flock, signify things in man, may appear from what was said, n. 45, 54, 102, 143, 205, 714, 715, 719, 776; see also what was said concerning beasts used in sacrifices, n. 1628. It may possibly appear surprising to every one, that the animals mentioned in the Word, and also those offered in sacrifice, should signify goodnesses and truths, or, what is the same, things celestial and spiritual, therefore it may be expedient briefly to explain the ground of such signification. In the world of spirits various representatives are presented and exhibited to view, and frequently among other things there appear before the eyes of spirits animals, as horses with variety of trappings, cam, cows, lambs, and divers other kinds, sometimes such as were never seen on the earth, but they are only representatives; the Prophets also had views of such things, as they are recorded in the Word, which likewise were all from the spiritual world; the animals which appear there, are representative of the affections of goodness and truth, and also of evil and the false; good spirits know perfectly well what they signify, and also collect thence what is the subject of discourse amongst the angels, for the discourse of the angels, when it flows down into the world of spirits, is sometimes thus fixed and exhibited in representatives; as, for example, when horses appear, the good spirits know that the discourse of the angels is about things intellectual; when cam and cows appear, that it is about natural goodnesses; when sheep appear, that it is about rational goodnesses and about probity; when lambs appear, that it is about goodnesses of a still interior nature, and

about Isaac; and so in other cases. The men of the most ancient Church, by reason of their communication with spirits and angels, and having visions and dreams continually like those of the Prophets, knew instantly hardly what was signified by any beast, as soon as ever the idea was presented to them; from thence first arose representations and significatives, which continued long after their times, and at length were held in such veneration by reason of their antiquity, that books were written by mere representatives, and the books which were not so written, were held in so estimation, yea, and accounted of no account if written unless the Church; hence and for other mysterious reasons, concerning which, by the divine mercy of the Lord, we shall speak elsewhere, the books of the Word also were so written.

2180. *And he took a male calf tender and good.*—That hereby is signified what is colonial natural which the rational took to itself, that it might join itself to the perception derived from the Divinity, appears from the signification of a male calf, or the son of a cow, in the Word, as denoting natural good, and inasmuch as the subject treated of is concerning the Lord's rational mind, it is called tender by virtue of the colonial spiritual or truth grounded in good, and good by virtue of what is essentially colonial or essential good; in what is genuinely rational [principle] there is an affection of truth, and there is an affection of good, but the affection of truth is the primary thereof, as was shown above, n. 2072; hence it is first called tender, but still each property is expressed, as is usual in the Word, by reason of the marriage of truth and good, concerning which see above, n. 2173. That a male calf, or the son of a cow, signifies what is colonial natural, may appear more particularly from sacrifices, which were the chief representatives of worship in the Hebrew Church, and afterwards in the Jewish; their sacrifices were made either from the herd, or from the flock, consequently they consisted of animals of various kinds, which were clean, as of deer, cows, he-goats, sheep, rams, she-goats, kids, and lambs, and, moreover, of turtles and young pigeons; all these signified internal things of worship, that is, things colonial and spiritual, n. 2168, 2177, the animals taken from the herd denoting colonial natural things, and those from the flock denoting colonial rational things; and as both things natural and things rational are of various kinds, being more or less interior, therefore as many genera and species of those animals were made use of in the sacrifices; which may appear also from this consideration, that it was prescribed in the burnt-offerings, and also in the sacrifices of diverse kinds, as in the daily sacrifices, in those of the Sabbath and feasts, in the voluntary, eucharistic, and retributive sacrifices, in those that were expiatory of guilt and of sin, and also in those that were purificatory and cleansing, and likewise

in the sacrifices of inauguration, what animals should be offered; the animals also were expressly named, and also their number, in every kind of sacrifice, which would never have been done unless each had had some peculiar signification, as manifestly appears from those passages where sacrifices are treated of, as Exod. xiii. ; Levit. i. ; iii. ; ix. ; x. ; xiv. ; xxi. ; Num. vi. ; viii. ; xv. ; xxi., but what was particularly signified by each, will be shown in its proper place; each animal also has a peculiar signification, whenever it is named in the Prophets; and from them it may appear that young oxen signified celestial natural things: That no other than celestial things were signified, may appear also from the cherubs seen by Ezekiel, and from the animals before the throne seen by John: Concerning the cherubs it is thus written in the prophet, "The likeness of their faces, the face of a man, and the face of a lion, for them four on the right, and the face of an ox for them four on the left, and the face of an eagle for them four," (Ezek. i. 10.) and concerning the four animals about the throne it is thus written in John, "About the throne were four animals, the first animal was like unto a lion, the second animal like to a young ox, the third animal had a face as a man, the fourth animal was like a flying eagle; saying, Holy, Holy, Holy, Lord God Omnipotent, who was, and who is, and who is to come," (Rev. iv. 7, 8.) every one may see, that by the cherubs and by the animals were represented holy things, consequently the same things were represented by oxen and cows in the sacrifices; in like manner, in the prophecy of Moses concerning Joseph, "Let it come upon the head of Joseph, and upon the top of the head of the Nazirite of his brethren: The forehead of his ox hath honor, and the horns of an unicorn are his horns; with them he shall push the people together, to the ends of the earth," (Deut. xxxiii. 16, 17.) none can understand what is here said unless it be known what is signified in an interval sense by an ox, by an unicorn, by horns, and many other things besides. As to what concerns sacrifices in general, they were commanded indeed by Moses to the children of Israel; but the most ancient Church, which was before the flood, was altogether unacquainted with sacrifices, nor did it ever enter into their minds to worship the Lord by the slaying of animals; the ancient Church, which was after the flood, was likewise unacquainted with sacrifices; it was indeed principled in representatives, but sacrifices were first instituted in the succeeding Church, which was called the Hebrew Church, and thence this mode of worship was propagated amongst the Gentiles, and descended to Abraham, Isaac, and Jacob, and thus to their posterity, that the Gentiles were principled in sacrifice-worship, was shown, n. 1313; and that the posterity of Jacob were so principled before they departed out of Egypt, consequently before sacrifices were enjoined by Moses

on Mount Sinai, may appear from Exodus, v. 5; x. 25, 26; xvi. 23; xix. 4, 5; and especially from their idolatrous worship before the golden calf, concerning which it is thus written to Moses, "Aaron built an altar before the calf, and Aaron proclaimed, and said, to-morrow is the feast of Jehovah; and they rose up in the morning on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play," (Exod. xxxii. 5, 6;) this was done whilst Moses was on Mount Sinai, and consequently before the command was brought to them concerning the altar and sacrifices; which command was given on this account, because sacrifice-worship was become idolatrous with them, as with the Gentiles, from which worship they could not be removed, inasmuch as they esteemed it to be of especial sanctity, and what is once implanted from infancy with an idea of sanctity, particularly if it be implanted into children by their fathers, and thereby rooted in them, this the Lord never breaks, but breaks, unless it be contrary to essential order; hence appears the reason why it was prohibited that sacrifices should be under such particular rules and regulations, as it is written in the Book of Moses: That sacrifices were by no means acceptable to Jehovah, consequently that they were only tolerated and permitted for the reason just now mentioned, appears plainly from the Prophets, as in Jeremiah, "Thus saith Jehovah of Hosts, the God of Israel, Add your burnt-offerings to your sacrifices, and eat flesh; I did not speak with your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, on the words of burnt-offering and sacrifice; but this word I commanded them, saying, Obey My voice, and I will be to you for a God," (Jer. 21—23;) and in David, "Sacrifice and offering Thou hast not desired, burnt-offering and sacrifice of sin Thou hast not required; I have desired to do Thy will, O my God," (Psalms xl. 6, 8;) and again, "I will not receive from thy house a penny at, or despise from thy fold, sacrifice to God confusion," (Psalms l. 7, 14;) again, "Thou delightest not in sacrifice that I should give it, thou acceptest not burnt-offering; the sacrifices of God are a contrite spirit," (Psalms li. 16, 17; cvii. 22; cxvi. 17;) so in Hosea, "I desire mercy and not sacrifices, and the knowledge of God more than burnt-offerings," (vi. 6;) and Samuel saith to Saul, "Hath Jehovah pleasure in burnt-offerings and sacrifices? Behold, to obey is better than the sacrifice of cows, and to hearken than the fat of rams," (1 Sam. xv. 22;) and in Micah, "Wherewith shall I come before Jehovah, or bow myself before the High God? Shall I come before Him with burnt-offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, or ten thousands of rivers of oil? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself by walking

with thy God?" (v. 6—8.) Hence then it is evident that sacrifices were not commanded, but permitted; also that in sacrifices nothing but the internal principle was regarded; and that it was the internal principle, and not the external rite, which was acceptable: whence also the Lord abrogated them, as it was likewise foretold by David in these words, "In the midst of the work He shall cease to rease the sacrifice and oblation," (1st. 27.) speaking of the Lord's coming; and also what was said on this subject, n. 683, 943, 1128, 1623. As to what concerns the male calf, which Abraham made or prepared for the three men, it had the same signification as wien used in the sacrifices, which may appear from what Abraham said to Sarah, that she should take three measures of fine flour; concerning fine flour to one male calf, it is thus written in Moses, "When thou makest the bullock a burnt-offering or sacrifice, in performing a vow or peace-offering to Jehovah, thou shalt offer upon the bullock a meat-offering of fine flour three tenths mixed with oil," (Levitic. xv. 8, 9,) where mention is made in like manner of three, in one place three tenths, in the other three measures; whereas to a ram were added only two tenths, and to a lamb one-tenth, see verses 4—6, of the same chapter.

2181. *And gave to a boy, and he listened to make it.*—That hereby is signified the conjunction of this good with rational good, and that boy is the natural man, appears from the signification of boy, as denoting him who ministers and administers; and what is ministered or done is to make, that is, a male calf, by which is signified natural good, as was shown above. In order for the better perceiving how this is, let it be observed, that there is with every man an internal mind, a rational or middle mind, and a natural mind, and that these are distinct from each other, concerning which see 1089, 1090; and that they must be made conformable in order that they may make one, and that these rational good may make one with natural good, and that without such conformation and consequent conjunction, there can be no Divine perception: inasmuch as the subject here treated of concerning the Lord's Divine perception, therefore, in an internal sense, by these words is signified the conformation and conjunction both of rational and natural good.

2182. *Verse 8. And he took butter and milk, and the male calf which he prepared, and placed before them, and he was standing before them under a tree, and they did eat. He took butter and milk, and the male calf which he prepared,* signifies all these things thus joined together, butter is the celestial of the rational mind; milk is the spiritual then derived; the young calf is what is correspondingly natural: and placed before them, signifies that thus he prepared himself to receive; and he was standing before them under a tree, signifies perception thence;

tree, as above, is perception: and they did eat, signifies commensuration hereby.

2183, *And he took butter and milk and the calf which he prepared.*—That hereby are signified all those things thus joined together, may appear from the signification of butter and milk and a male calf, of which we shall speak presently. The subject treated of in the preceding verses was concerning the Lord's rational mind, that it was instructed by the celestial and thence by the spiritual things, which were signified by the finest of fine flour made into cakes, n. 2176, 2177; and also concerning what is celestial-natural, which was signified by the young ox, n. 2180; the same things are now expressed by other words, that is, by butter, milk, and a male calf, whereby are signified all those things joined together: but it is no easy matter to describe these things, so as to render them intelligible to common understandings, by reason of the ignorance which prevails concerning man, as consisting of an internal mind, a rational, and a natural, and that these degrees are most distinct from each other, yea, so distinct, that one may disagree with another, that is, the rational mind, which is called the rational man, may disagree with the natural mind, which is the natural man; yea, that the rational man may see and perceive evil which is in the natural man, and if it be a genuine rational mind, may correct that evil, see n. 1604: before these two minds are joined together, man cannot be a complete man, nor in the tranquillity of peace inasmuch as one fights with the other; for the angels who are attendant on man, rule his rational mind, but the evil spirits, who are with him, rule his natural, and hence comes combat; if in such case the rational mind conquers, the natural is subdued, and thus man is gifted with conscience; but if the natural conquers, then he can receive nothing of conscience; if the rational conquers, then his natural mind becomes as if it also was rational; but if the natural conquers, then the rational becomes as if it was natural: further, if the rational mind conquers, then the angels approach nearer to man, and approximate into him charity which is the celestial affection derived by the angels from the Lord, and in this case the evil spirits remove themselves to a distance; but if the natural mind conquers, then the angels remove themselves further off, that is, more towards his exterior, whilst the evil spirits approach nearer towards the rational mind, and continually assault it, and crowd up the lower parts thereof with all kinds of hatred, revenge, deceit, and the like: If the rational mind conquers, then man comes into tranquillity of peace, and is another life into the peace of heaven; but if the natural mind conquers, then, during his life in the world, he appears as if he was in the tranquillity of peace, but in another life he comes into the restlessness and torment of hell: hence may be known what is the nature of man's state

as to his rational mind, and as to his natural; wherefore there is nothing else which can make man blessed and happy, but a conformity of the natural mind to the rational, and a conjunction of both, which is only effected by charity, and charity is only from the Lord.

2184. That butter means the celestial of the rational mind, that milk is the spiritual thence derived, and that a milk-calf is what is correspondingly natural, appears from the signification of butter, and from the signification of milk, and also from the signification of a milk calf; as to what concerns butter, it signifies in the Word what is celestial, and this by reason of fatness, that fat means what is celestial, was shown, n. 585; and that oil, as being fat, is what is carefully celestial, was shown, n. 586; that butter has the same signification, may appear from Isaiah, "Behold, a virgin bearing a Son, and shall call His name Emmanuel; butter and honey shall He eat, that He may know to refuse evil and choose good," (vii. 1-9, 15 :) speaking of the Lord, who is Emmanuel; that by butter is not signified better, nor by honey honey, may be plain to every one, but by butter is signified what is celestial of the Lord's, and by honey what is derived from the celestial. again, in the same Prophet, "And it shall come to pass for the multitude of making milk, he shall eat butter, for butter and honey shall every one eat that is left in the midst of the land," (vii. 25 :) speaking of the Lord's kingdom, and of those in the earth who are in the Lord's kingdom; milk denotes spiritual good, butter celestial good, and honey the happiness thence derived. So in Moses, "Jehovah alone leadeth him, and there is no strange God with him; He causeth him to ride on the heights of the earth, and feedeth him with the produce of the fields, and maketh him suck honey out of the rock, and oil out of the flint of the rock; butter of the herd and milk of the flock, with the fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou shalt drink the pure blood of the grape," (Deut. xxxii. 13-14 :) what these things mean, it is impossible to understand, unless the rational sense of each expression be known; the passage appears as a heap of words only, such as are used by the eloquent in worldly language, nevertheless every expression signifies somewhat celestial, and somewhat spiritual belonging thereto, and also the blessedness and happiness thence derived, and this in an orderly and regular series; butter of the herd is what is celestial-natural, milk of the flock is what is celestial-spiritual of the rational. But with respect to milk, as was observed, it signifies what is spiritual derived from the celestial, or what is celestial-spiritual; what the celestial-spiritual is, may be seen, n. 1577, 1824; and in other places; the ground of this signification of milk is, because water signifies what is spiritual, n. 480, 730; but milk, as containing fat in it,

signifies the celestial-spiritual, or what is the same thing, truth grounded in good, or what is the same thing, faith grounded in love or charity, or what is also the same, the intellect grounded in goodness of the will, and what is still the same, the affection of knowledge and sciences grounded in the affection of charity towards our neighbor, such as shines with those who love their neighbor; and confirm themselves in that love by the knowledge of faith and also by sciences, and hence love such knowledge and sciences; all these things are the same as what is celestial-spiritual, and are described according to the subject treated of: that this is the signification of milk appears also from the Word, as in Isaiah, "Every one that thirsteth go to the waters, and he that hath no silver, go, buy, and eat, and go, buy without silver and without price wine and milk: why do ye weigh silver for what is not bread?" (Is. l. 3.) where wine denotes the spiritual principle which is of faith, and milk the spiritual principle which is of love; so in Moses, "He washed his garments in wine, and his clothes in the blood of grapes; his eyes are redder than wine, and his teeth whiter than milk;" (Gen. xlix. 11, 12.) these words are the prophecy of Jacob, at that time Israel, concerning Judah, and by Judah is there described the Lord; and by his teeth being whiter than milk is signified what is celestial-spiritual belonging to His natural mind: so in Joel, "It shall be in that day, the mountains shall drop new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters;" (Jo. 18.) speaking of the Lord's kingdom, where milk denotes what is celestial-spiritual; in the Word also the land of Canaan, by which is represented and signified the Lord's kingdom, is called a land flowing with milk and honey, as in Numbers xxi. 27, ver. 8; Deut. xxi. 3, 15; xxiv. 8; Jer. xi. 5; Ezek. 48; Ezek. xl. 4, 15; and in these places by milk is meant nothing else but an abundance of happiness there derived; and is the essential celestial ground of the kingdom from which these things flow. As to what concerns a milk-suck, or the son of a cow, it was shown above, n. 2180; that hereby is signified what is celestial-natural; the celestial-natural is the same thing as natural good, or good in the natural mind; the natural mind of man, as well as the rational, has its good and its truth, for in all things there is a marriage of good and truth, as was shown above, n. 2173; the good of the natural mind is the delight which is perceived from charity, or from friendship which is grounded in charity, from which delight there exists a pleasurable sensation, or pleasure, which is property of the body; the truth of the natural mind is scientific truth, which favors that delight; hence it may appear what is meant by what is celestial-natural.

2186. *And played before them.*—That hereby is signified that

thus he prepared himself to receive, may appear from the signification of going before them, in an internal sense, when the subject treated of is concerning the preparation of the rational mind to receive perception from the Divine; thus it may appear without further explanation.

2163. *And he was standing before them under a tree.*—That hereby is signified perception thence, follows from the signification of tree, as denoting perception, concerning which see n. 103, 1053. It was said above, verse 4, that the three men who came to Abraham, lay down under a tree, whereby was signified that the Divinity approached to the perception of that state in which the Lord then was; but here it is said, that Abraham stood under a tree, whereby is signified that the Lord approached to Divine perception after that He had prepared Himself, thus is denoted reciprocal feeling; every one may see that it is not without reason, that mention is made of the three men and of Abraham standing under a tree, consequently it is for the sake of those deep meanings which he concealed in that circumstance.

2167. *And they did eat.*—That these words signify communication hereby, may appear from the signification of eating, as denoting communication and conjunction, which is plain also from the Word: Aaron's eating of the sanctified things of the sanctuary, in the holy place, together with his sons, the Levites, and the people also, signified nothing else but communication, conjunction, and appropriation, as was shown above, n. 2177, in the explanation of the passage in Levit. vi. 3, 10; for it was celestial and spiritual food which was signified by the sanctified things that they did eat, consequently the appropriation thereof, the sanctified things were of the sanctuary, which were not burnt on the altar, and were eaten either by the priests or by the people who offered, as may appear from several passages where sacrifices are treated of; that they were to be eaten by the priests, appears Exod. xix. 32, 33; Levit. vi. 16, 18; vii. 6, 13, 15, 16; xix. 31; n. 12, 13; Num. xviii. 9—11; and that they were to be eaten by the people, appears Levit. xix. 3, 6; Deut. xix. 27; xxvi. 7; and in other places; and that the unclean were not to eat thereof, appears Levit. vi. 19—21; xix. 4—7; these feasts were held in the holy place, near the altar, or at the door, or in the court of the tent; nor did they signify anything else but the communication, the conjunction, and the appropriation of celestial good things; for by them was represented celestial food, concerning which food see n. 56—58, 680, 681, 1480, 1635; and all these things were called *manah*, the signification whereof may be seen above, n. 6162; the like was represented by Aaron and his sons eating the shew-bread, or bread of faces, in the holy place (Levit. xix. 6). The law

enacted for the Nazarene, that he should not eat of any part of the grape, from the stone even to the skin, in the days of his Nazareneship (Numb. vi. 4), was grounded in this consideration, because the Nazarene represented the celestial man, and the celestial man is such, that he is unwilling even to make mention of things spiritual, as may be seen n. 309, 317, 580, 1047; and whereas wine, and the grape, and whatever belongs to the grape, signified what is spiritual, hence it was forbidden the Nazarene to eat thereof, that is, to have communication therewith, to join himself thereto, and to appropriate those things to himself, the like is meant by eating in Isaiah, "Every one that thirsteth, let ye to the waters, and he that hath no silver, go ye, buy, and eat; and go, buy ye, without silver, and without price, wine and milk: wherefore do ye weigh silver for what is not bread, and labor for that which satisfieth not?" hear ye in hearkening to Me, and eat good, and your soul shall be delighted in fatness," (Is. l. 1, 2.) and also by these words in John, "To him that cometh I will give to eat of the tree of life, which is in the midst of the Paradise of God," (Rev. ii. 7); the tree of life is what is essentially celestial, and in a supreme sense the Lord Himself, because from Him is all which is celestial, that is, all love and charity, thus to eat of the tree of life is the same thing as to feed on the Lord; and to feed on the Lord is to be gifted with love and charity, consequently with those things which belong to celestial life, according to what the Lord Himself saith in John, "I am the living bread, which cometh down from heaven, if any one eat of this bread, he shall live for ever; he that eateth Me, shall live by Me," (vi. 51, 57.) "But they said, This is a hard saying; but Jesus said, The words which I speak unto you are spirit, and are life," (verse 60, 63,) of the same chapter; hence it is evident what is meant by eating in the Sacred Supper (Matt. xvi. 27, 28; Mark xvi. 22, 26; Luke xiii. 19, 20); that is, to have communication, to be joined together, and to appropriate. Hence also it is clear what is meant by these words of the Lord, "Many shall come from the east and from the west, and shall be done with Abraham, Isaac, and Jacob," (Matt. vii. 11;) not that they should eat with them in the kingdom of God [according to the literal sense of the words], but that they should enjoy celestial good things, which are signified by Abraham, Isaac, and Jacob, namely, the celestial things of love, as well the innermost, which are Abraham, as the inferior, or middle, which are those of the rational mind, which are Isaac; and also the still inferior, which are celestial natural, such as are in the first heaven, which are meant by Jacob; this is the internal sense of those words; that Abraham, Isaac, and Jacob, have this signification, may be seen n. 1035; and in every other place where they are treated of; for whether it be

said to enjoy these celestial things, or to enjoy the Lord, it is the worst thing, inasmuch as all those things are from the Lord, and the Lord is the all in all thereof.

2182. Verse 9. *And they said to him, Where is Sarah thy wife?* and he said, *Behold, is the tent.* They said to him, *Where is Sarah thy wife?* signifies rational truth, which then did not appear, because it was in rational good; and he said, *Behold, is the tent,* signifies in what is holy.

2183. They said to him, *Where is Sarah thy wife.*—That hereby is signified rational truth, which then did not appear, because it was in rational good, is evident from the representation of Sarah in this place, as denoting rational truth, concerning which see above, n. 2178. How the case is in respect to this and the following passages, where the state of the rational mind is treated of as belonging to the Lord, who is represented by Sarah, cannot so well be explained in the apprehension, unless it be known what is the nature of the state of the rational mind in general, as to good, and as to truth; also, in the Lord's case, as to what was Divine, and as to the human in which He then was: the primary feature of the rational mind is truth, as was said above, n. 2055; consequently the affection of truth to the intent that man may be reformed, and thereby regenerated, which is affected by knowledges and sciences, which are of truth, and which are continually implanted in good, that is, in charity, that thus man may receive the life of charity; it is on this account that the affection of truth with man predominates in his rational mind; for with respect to the life of charity, which is the essential celestial life, the case is this, that with those who are reformed and regenerated, it is in a continual birth, and growth, and receiving of increase, and this by means of truths; therefore, the more truth is implanted, so much the more the life of charity is perfected; of consequence, the state of charity in man is according to the quality and quantity of truth. Hence it may in some measure appear, how the case is with the rational mind of man. Nevertheless, life is not in truth, but in good; truth is only a recipient of life, that is, of good; it is, as it were, the clothing and vestment of good; therefore also truths in the Word are called clothes, and also garments; but when good constitutes the rational mind, then truth disappears, and becomes as if it was good, in which case good is translucent through truth, as is the case with the angels who, when they appear clothed, appear so by reason of the splendor which assumes the appearance of a garment, according as they were presented to view before the people. This then is what is meant by rational truth at that time not appearing, because it was in rational good, which was signified by their saying to Abraham, *Where is Sarah thy wife?* But whereas the Lord's rational good was at that time Divine, such as cannot

be with any angel, therefore it cannot be described otherwise than by a comparison, and thus by illustration derived from somewhat similar, which is not the same.

2190. *And he said, Behold, in the tent.*—That hereby is signified in what is holy, appears from the signification of tent, as denoting what is holy, concerning which see n. 414, 1100, 1666, 2116; it is said in what is holy, because it is good; all good is called holy, by reason of its being grounded in love and charity, which are only from the Lord: but as it is with things good, so it is with things holy; things good are formed, that is, have birth and growth by the truths of faith, and are therefore according to the quality and quantity of the truths of faith implanted in charity, as was said above, n. 2189, hence it may appear, that things good or things holy differ with every particular person; and although they may seem alike in their external form, yet in their internal form they are unlike, and this as well in the case of those who are without the Church as of those who are within the Church: in the good of charity with men, there are contained things so innumerable as to surpass all belief, for therein are all things of faith; the same is true concerning the holy essence of his worship; this appears to the angels as in a clear day, according to its quality, although man knows nothing but that in general he is influenced by a certain holy state, notwithstanding, in due his holy principle there are uprises upon uprises of his thoughts respecting the good things and truths of faith. But concerning the holy state of worship, what its nature and quality in general is, more will be said, by the divine word of the Lord, in another place.

2191. *Vers 10. And he said, In returning, I will return to thee, according to the time of life, and lo, Sarah thy wife shall have a son; and Sarah was hearing at the door of the tent, and it was behind him. And he said,* signifies perception: *In returning I will return to thee, according to the time of life,* signifies conjunction of the Divine with the Lord's Human: *and lo, Sarah thy wife shall have a son,* signifies the rational mind about to become Divine: *and Sarah was hearing at the door of the tent,* signifies rational truth at that time near to what was holy: *and it was behind him,* signifies next to the good in which the rational mind then was, consequently separate from it, in proportion as anything of the human was therein.

2192. *And he said*—That hereby is signified perception, appears from the signification of saying, in an historical sense, as denoting to perceive, concerning which see n. 1666, 1919, 2066.

2193. *In returning, I will return to thee, according to the time of life.*—That hereby is signified the conjunction of the Lord's Divinity with the human, appears from this considera-

tion, that Jehovah's coming to Abraham represented Divine perception, for the reception of which the Lord prepared Himself; consequently it represented conjunction, as was shown above; thus by what is here said, "In returning I will return to thee," the like is signified, that is, the conjunction of the Divine with the human.

2194. *And so, Sarah thy wife shall bear a son.*—That hereby is signified the rational mind about to become Divine, appears from the signification of son, and also of Sarah, and likewise of Isaac who was to be born to him; both son, and Sarah, and likewise Isaac, signify that which belongs to the Lord's rational mind; that son is truth, may be seen n. 389, 461, 525, 1147; that Sarah is rational truth, may be seen n. 2173; and that Isaac is the Divine rational mind, n. 1868, 2054, 2065. The human with every man commences in the lowest of his rational mind, as was said, n. 2104; so also with the Lord's human; what was above that mind was Jehovah Himself, and herein the Lord differed from every other man; inasmuch as the human commences in the lowest of the rational mind, and the Lord made all the human belonging to Him Divine. He consequently first made the rational mind itself Divine from its lowest; which, when made Divine, is represented and signified as was said by Isaac.

2195. *And Sarah was hearing at the door of the tent.*—That hereby is signified truth rational at that time near to what was holy, appears from the representation of Sarah, as denoting truth rational, see n. 2173, 2194; and also from the signification of tent, as denoting what is holy, see n. 434, 1109, 1266, 2145; and thus from the signification of the door of the tent, as denoting the entrance to what is holy, consequently near to what is holy, concerning which see above, n. 2145; hence then it appears that such is the signification of the words before us.

2196. *And it was behind him.*—That these words signify near to the good in which the rational mind then was, and separate from it, in proportion as anything of the human was therein, appears from this consideration, that it is said of the door, where Sarah was, that it was behind him; to be behind him, signifies not to be joined together, but at his back. What is separated from any one, this is represented by a kind of rejection as it were to the back, as may appear plainly from representations in another life, concerning which see what is said from experience, n. 3398, 1875; thus then is expressed by this circumstance, that the door, where Sarah was, was behind him. With respect to rational truth merely human, which then belonged to the Lord, being separated from him, when he joined Himself with the Divine the case is this; rational human truth does not comprehend things Divine, because such things are above the sphere of its understanding, for this truth both

communications with the scientific which are in the natural man, and in proportion as from these sciences it looks at those things which are above itself, in the same proportion it does not acknowledge them; for this truth is principled in appearances, which it cannot put off; and appearances are those things which have birth from things of sense, which induce a belief as if Divine things also were of a like nature, when yet these are exempt from all appearances, and are such, that, when mentioned, this rational truth cannot believe them, because it cannot comprehend them; as for example, when it is said that man has no life but what is from the Lord, the rational mind in this case supposes, from appearances, that man cannot live as from himself, when nevertheless he then first begins truly to live when he perceives that his life is from the Lord. Again, the rational mind, judging from appearances, supposes that the good which man does is from himself, when yet there is nothing of good from man's self, but from the Lord. Again, the rational mind concludes from appearances, that a man merits salvation when he does good, when yet man of himself can merit nothing, but all merit is of the Lord. Again, man concludes from appearances, that when he is withheld from evil, and kept in good from the Lord, there is nothing belonging to him but what is good and just, yea, and holy, when nevertheless in man there is nothing but what is evil, unjust, and profane. Again, man from appearances concludes, that when he does good from a principle of charity, he does it from a voluntary impulse in himself, when nevertheless it is not from his own voluntary impulse that he does it, but from his intellect, in which charity is implanted. Again, man from appearances concludes that no glory can possibly exist but what partakes of worldly glory, when nevertheless in the glory of heaven there is not the least of the glory of this world. Again, man from appearances concludes that no one can love his neighbor more than himself, but that all love begins from self, when nevertheless in celestial love there is nothing of the love of self. Again, man from appearances concludes, that there can no light exist, unless what is from the light of this world, when nevertheless in the heaven there is not the least of this world's light, and still there is so great a light therein, that the mid-day light of this world is nothing to be compared with it. Again, man from appearances concludes that the Lord cannot possibly shine as a sun before the universal heaven, when nevertheless all the light of heaven is from Him. Again, man by reason of appearances cannot conceive that there are progressive motions amongst the inhabitants in another life, when nevertheless they appear to themselves to exercise progressive motion, just as men on earth do in their habitations, their courts, and their paradise; still less can he conceive that those progressive motions are changes of state, which so appear.

Angels, men by reason of appearances cannot conceive that spirits and angels, as being removed from bodily sight, are capable of being seen and conversed with by man, when nevertheless they appear to the internal sight, or that of the spirit, more conspicuous than men does to man on earth; and in like manner their speech is heard more distinctly; not to mention thousands upon thousands of similar things, which man's rational mind can by no means believe, in consequence of deriving its light from the things of sense, which light is thereby darkened: Yea, even in natural things the rational mind is blind, as in the case of the antipedes, whom it cannot conceive standing on their feet, and walking, and in many other cases too tedious to mention; and if it be thus blind in natural things, what must it not be in spiritual and celestial things, which are far above natural? Such, then, being the nature and quality of the human rational mind, it is here said of it, that it was separated, when the Lord was united to the Divinity in Divine perception, which is signified by this circumstance, that Sarah, by whom is signified such rational truth, stood at the door of the tent, and it was behind him.

2117. Verse 11. *And Abraham and Sarah were old, entering into days, and it ceased to be with Sarah in the way as of women. And Abraham and Sarah were old,* signifies the human with the Lord, that it should be put off: *entering into days,* signifies that the time was come: *it ceased to be with Sarah in the way as of women,* signifies the state of rational truth, that it could no longer so remain.

2118. *Abraham and Sarah were old.*—That hereby is signified what was human with the Lord, that it should be put off, appears from the representation of Abraham and Sarah, and also from the signification of old, or of old age; Abraham here represents the Lord as to rational good, and Sarah represents the Lord as to rational truth, according to what was said above in this chapter throughout; thus each represents here the humanity of the Lord, by reason, as was said above, because now Jehovah was present, and spoke with Abraham, and Jehovah was the essential Divinity of the Lord, and not separate from Him, although in the representative historical relation it is exhibited as separate, not being capable of any other representation by what is historical. With respect to its being said, that Abraham and Sarah were old, as denoting that that human should be put off, the case is this; old age implies nothing else but the last time; frequent mention is made in the Word of old age and of death, but, in the internal sense, no old age, or death, such as belong to the body, are perceived, but somewhat else, which appears from the series of the things treated of; for in another life it is not known what old age is, or what is death: what is signified here by being old, appears, as was said, from

the series of the things treated of, namely, that the Lord should put off the human.

2179. *Katring into days*.—That hereby is signified that the time was at hand, follows as a consequence from what has been said: day in the Word, as also year, yet, and time in general, signifies state, as was shown, n. 21, 487, 488, 493, 500; thus in the present case, to enter into days signifies, in an internal sense, into a state to put off the human, consequently that the time was at hand.

2200. *It ceased to be with Sarah in the way as of women*.—That hereby is signified that she could no longer so remain, appears from what has been already said, consequently without explanation.

2201. *Vers 12. And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my lord old?* Sarah laughed within herself, signifies the affection of that rational truth that it should so be: saying, *After that I am grown old, shall I have pleasure?* signifies that it was not the affection of that truth that it should change state: and my lord old, signifies that the affection of truth weakened that rational good, to which truth was opposed, should also put off what was human.

2202. *Sarah laughed within herself*.—That hereby is signified the affection of that rational truth that it should so be, appears from the signification of laughing, or of laughter, as denoting the affection of truth, concerning which see above, n. 2073. What is implied herein, follows now immediately.

2203. *Saying, After that I am grown old, shall I have pleasure?*—That hereby is signified that it was not the affection of that truth that it should change state, appears from the signification of growing old, as denoting to put off the humanity, consequently to change state, concerning which see above, n. 2116; and from the signification of these words, “*Shall I have pleasure?*” as denoting not to desire, consequently that it was not her affection. How this is, may appear from what was said above, n. 2194, concerning Sarah, that she stood at the door of the tent, and it was behind him, denoting that the human rational mind as to truth is such, that it cannot understand what the Divine is, by reason that that truth is in appearances; wherefore, what it cannot understand, it does not believe; and what it does not believe, neither is it affected therewith; the appearances, in which the rational principle is, are such as affect it, for in appearances themselves there is delight; wherefore, whatsoever is deprived of appearances, supposes that there is nothing of delight left remaining, when, nevertheless, celestial affection is not in appearances, but in essential good and truth; rational truth being of such a nature and quality, is also crossed and perverted, and permitted to be in appearances, and to have

delight therein. Such truth, which was an appearance, is represented by Sarah, when the Lord joined Himself with the Divinity; wherefore it is said that she stood at the door and that she laughed and said, *After that I am grown old shall I have pleasure?* whereby is signified that it was not her affection to change state.

2204. *And my lord old.*—That hereby is signified that the affection of truth wondered that rational good, to which truth was adjoined, should put off what was human, appears from the representation of Abraham, who is here my Lord, as denoting rational good; and from the representation of Sarah, as denoting rational truth, concerning which see above, n. 2198, and in other places; also from the signification of growing old, as denoting to put off the human, concerning which see also n. 2198. Rational human good is such, that it has in it much of worldly delights, being formed not only of the truths, but also of the delights of things of sense, and of several delights which are in the world; into which delights, when man is reformed and regenerated, spiritual good from the Lord is introduced, and in this case the worldly delights is tempered by that good, and thus has afterwards its happiness therein. But the Lord totally expelled everything worldly from the rational mind, and thereby made it Divine, and this it was at which the rational truth, represented by Sarah, wondered.

2205. Verse 13. *And Jehovah said to Abraham, Why did Sarah laugh at this, saying, Shall I also truly bring forth, and I am grown old?*—*Jehovah said to Abraham*, signifies the Lord's perception from the Divine: *Why did Sarah laugh at this?* signifies the thought of rational truth from the affection thereof: *Shall I also truly bring forth?* signifies a wondering that the rational mind should become Divine: *and I am grown old*, signifies after that the rational mind should no longer be of such a nature and quality.

2206. *Jehovah said to Abraham.*—That hereby is signified the Lord's perception from the Divinity, appears from the signification of saying, as denoting to perceive, concerning which see above, n. 1166, 1612, 2080; and from this consideration, that Jehovah said, denoting perception from the Divinity; for, as it has been often shown above, the essential internal mind of the Lord was Jehovah.

2207. *Why did Sarah laugh at this?*—That hereby is signified the thought of the rational truth from the affection thereof, appears from the signification of laughing, or of laughter, as denoting an affection which is of truth, concerning which see above, n. 2072; and from the representation of Sarah, as denoting rational truth, concerning which see above in this chapter. This interrogation implies that the Lord perceived that there was as yet somewhat of the human in His rational.

2200. *Shall I also truly bring forth?*—That hereby is signified surprise, or wondering that the rational mind should become Divine, appears from the signification of bringing forth here to an internal sense; for inasmuch as the Lord's Divine rational mind is represented by Isaac, as was said above, and as will appear from what follows, consequently bringing forth here signifies Isaac, that is, the rational mind, that it should be made Divine; and this could not be comprehended by rational truth represented by Jacob.

2201. *And I am grown old*—That hereby is signified, after that it [rational truth] no longer was of such a nature and quality, that is, not Divine, but human; and that the latter should be put off, appears from the signification of growing old, as denoting to put off the human, concerning which see above, n. 2198, 2201. As to what concerns the rational mind in general, it is to be observed, that when it thinks of Divine things, especially if it thinks of them from the truth, which belongs to it, it can by no means believe that such things are, as will become it does not comprehend them as because the appearances, which have birth from the fallacies of the senses, adhere to it, by which, and from which, it thinks, as may appear from the examples adduced above, n. 2195; to which also, for the sake of further illustration, we may add the following queries; if the rational mind be conceded, can it possibly believe that the Word has an internal sense, and that this internal sense is so remote from that of the letter, according to what has been shown throughout this work; and then, that it is the Word which joins heaven with earth, that is, the Lord's Kingdom in the heavens with the Lord's Kingdom in the earth? Again can the rational mind believe, that souls after death discourse with each other in a most distinct manner, and yet without verbal expressions, and still so fully, that they can express more in a minute than man can in an hour; and that the angels in like manner discourse together, but that their discourse is still more perfect, and imperceptible to spirits; and further, that all souls, on their coming into another life, know how to discourse thus, although they are not instructed? Again, can the rational mind believe that in one single affection of man, yes, in one single sigh, there are infinite things which can never be described, and which yet are perceptible to the angels; and that every particular affection of man, yes, every particular idea of his thought, is his image, and such as to contain in it, in a surprising manner, all things belonging to his life, not to mention thousands upon thousands of similar cases? The rational mind, having its ground in the things of sense, and being tainted with the fallacies thereof, when it thinks of the above subjects, does not believe that they can so be, because it cannot form to itself any idea thereof, except from such things as it

perceived by some external and internal sense: what then must be the case when it thinks of things Divine celestial and spiritual, which are still of a superior nature? for there will always be some appearances derived from the things of sense, to which the thought will lean, and on which it will support itself, and when these appearances are removed, idea perishes; this was refused to me from the case of sensitive spirits in another life, who are greatly delighted with the appearances which they have contracted in the world, and which they thence bring along with them, saying, that if those appearances should be removed from them, they did not know whether they should be able to think at all. Such is the nature and quality of the rational mind considered in itself.

2210. Verse 14. *Shall anything be wonderful for Jehovah? at the stated time I will return to thee, according to this time of life and Sarah shall have a son.* *Shall anything be wonderful for Jehovah?* signifies that everything is possible to Jehovah: *at the stated time I will return to thee*, signifies a future state: *according to this time of life Sarah shall have a son*, signifies that then the Lord should put off the human rational and should put on the Divine rational.

2211. *Shall anything be wonderful for Jehovah?*—That hereby is signified that everything is possible to Jehovah, appears without explanation.

2212. *At the stated time I will return to thee.*—That hereby is signified a future state, appears from the signification of *time* as denoting state, according to what was said above, n. 2199; it is here said that Jehovah would return at the stated time, and presently it is said, at this time of life, or, what is the same thing, at the present time of the following year; each expression implies somewhat peculiar, namely, stated time implies the general character of that state, which state is signified by this time of life; the general character is that it was future, or about to be, but how it was about to be, is signified by this time of life: in the Word especially with the Prophets, it is usual to denote states by two expressions as it were alike, when put one involves a general character, the other somewhat determinate in that general.

2213. *According to this time of life, and Sarah shall have a son.*—That hereby is signified that the Lord should then put off the human rational and put on the Divine rational, appears from the signification of returning at this time of life, or at the present time of the following year, as denoting the conjunction of the Lord's Divinity with the human, concerning which see above, n. 2199; and from the signification of Sarah's son, as denoting the rational mind about to be Divine, concerning which see also above, n. 2191: this time of life or the present time of the following year, denotes the time when Abraham entered into

the hundredth year, by which year is signified the uniting of the Lord's human with the Divine, and of the Divine with the human, as was shown above, n. 1988; a year then understood, because by year in the Word is not meant year, but an entire time, consequently a whole period, whether it be of a thousand years, or of a hundred, or of ten, or of hours, as was also shown above, n. 482, 487, 488, 491, 853, as also in the case of a week, concerning which see n. 2044.

2214. Verse 11. *And Sarah denied, saying, I did not laugh, because she was afraid; and he said, Nay, but thou didst laugh. And Sarah denied, saying, I did not laugh, because she was afraid,* signifies that human rational truth was willing to excuse itself, because it perceived that it was not such as it ought to be: and he said, *Nay, but thou didst laugh,* signifies that still it was such.

2215. *And Sarah denied, saying, I did not laugh, because she was afraid.*—That hereby is signified that human rational truth was willing to excuse itself, because it perceived it was not such as it ought to be, may appear without explanation.

2216. *And he said, Nay, but thou didst laugh.*—That hereby is signified that still it was such, appears also without explanation. How this is, may appear from what was said above, n. 2072, concerning the signification of laughing or laughter, namely, that it is an affection of the rational mind, and indeed an affection of what is true or what is false in the rational mind, hence comes all laughter; so long as such affection is in the rational mind, which puts itself forth in laughter, so long there is somewhat corporeal or worldly, consequently merely human therein; celestial good does not laugh, neither spiritual good, but expresses its delight and cheerfulness in the countenance, in the speech, and in the gesture, after another manner; for in laughter there are many things contained, as for the most part something of contempt, which although it does not appear, still lies concealed under that outward expression, and is easily distinguished from cheerfulness of mind, which also produces somewhat similar to laughter. The state of the human rational mind, belonging to the Lord, is described by Sarah's laughing, and thereby is signified with what kind of affection the truth of the rational mind, at that time separate from good, regarded what was said concerning the human being put off, and the Divine put on; not that the Lord laughed, but that He perceived from the Divinity, what was still the quality of the rational, and how much of the human was still in it, which was to be expelled; this is signified by Sarah's laughing in an internal sense.

2217. Verse 16. *And the men rose up thence, and looked to the face of Sodom; and Abraham was going with them to send them away. The men rose up thence,* signifies that that perception was finished: and *looked to the face of Sodom,* signifies the

state of the human race; *Sodom* is all evil derived from self-love; and *Abraham was going with them*, signifies that the Lord also as yet remained with them in perception, but concerning the human race: *he send them away*, signifies that he was desirous to depart from that perception.

3218. *The men rose up thence*.—That hereby is signified that that perception was finished, appears from the signification of rising up, as denoting to go away; and from the signification of men, concerning which see above, by the coming of three men, or of *Jehovah*, to *Abraham*, was represented the Lord's Divine perception, as was shewn above; the Lord's perception from the Divinity at that time was first concerning a true or threefold Divinity, which is the essential Divinity itself, the Divine-Human, and the holy proceeding; afterwards it was concerning His Human, that it should put on the Divine; now follows a perception from the Divinity concerning the human race, as to its nature and quality; these are the three things treated of in this chapter, and they follow in order, namely, that the Divinity should assume the human, and make it Divine to save the human race; concerning the first of these two subjects it is said, that the perception was finished, which is meant, in an internal sense, by the men rising up; but the perception concerning the human race, as to their nature and quality, is signified in an internal sense by their looking to the faces of *Sodom* and *Abraham going with them*; and that the Lord was not desirous to remain in that perception, is signified by *Abraham's going with them to send them away*; how these things are, may be better seen from the general contexts premised n. 3135—3141; and also from the explanation of what follows.

3219. *And looked to the faces of Sodom*.—That hereby is signified the state of the human race, appears from the signification of looking to the faces, and in the present case to the faces of *Sodom*; by faces are signified all the interior things of man, as well evil as good, by reason that they shine forth from the face, as was shewn, n. 3208. Faces, therefore, in the present case, as being spoken of *Sodom*, signify interior evils, which are those of self-love, and which in general are meant by *Sodom*, as will appear from what presently follows. The reason why the worst of all evils originate in self-love is, because self-love is destructive to human society, as was shewn above, n. 3015, and destructive of heavenly society, as was shewn, n. 3057; and inasmuch as the perversity of mankind is thence known, the state of the human race is here signified by the faces of *Sodom*: it was moreover shewn, in the first part of this work, what is the quality of self-love, namely, that it is altogether contrary to the order in which and for which man was created; man is distinguished from the beasts by his rational mind, which was given him for this end, that every one might will well, and do well to

another, as in general so in particular likewise ; this is the order in which and for which man was created ; consequently, it is love to God, and love towards his neighbor, which was intended to be the life of man, whereby he should be distinguished from brute animals ; this also is the order of heaven, in which it was intended man should be during his life in the world, and thus in the Lord's kingdom, into which kingdom he would pass, when he put off the body which served him on earth, and there he would rise into a state continually advancing in celestial perfection : but self-love is the primary, yea, the only principle, which destroys this state of order, and not so much the love of the world, for the love of the world is opposite indeed to the spiritual things of faith, but self-love is diametrically opposite to the celestial things of love ; for he who loves himself, does not love all others, but endeavours to destroy all who do not worship him, nor does he will well and do well to any one, except to such as are in his interest, as somewhat as is were engrained into his lusts and phantasies ; hence it is evident, that from self-love spring all kinds of hatred, revenge, and cruelty, and likewise all kinds of infamous discrimination and deceit, consequently all the vices contrary to the order both of human and of heavenly society : moreover, so terribly lawless is self-love, that when it is left uncontained, that is, when opportunity is given it of taking free range, even with those of the lowest class, it is as impetuous as to grasp at dominion not only over neighbors and acquaintances, but even over the universe, yea, over the Divine Supreme Himself ; this indeed man is ignorant of, because he is held in bonds of restraint with which he is not altogether acquainted, but in proportion as those bonds are loosened, in the same proportion, as was observed, he gives the reins to his lusts, which has been given me to know by much experience in another life : such, then, being the evils which he conceived in self-love, they who are principled therein, and are not gifted with estimates of conscience, above all others hold the Lord in hatred, consequently they hate all the truths of faith, these being the essential laws of order in the Lord's kingdom, which they reject so as to abhorrate them, and this also is made manifest in another life : self-love likewise is the serpent's head, which the word of the woman, that is, the Lord, treads down, conquering which see n. 257. But self-love is not always that which in an external form appears like haughtiness and pride, for sometimes there may be much of charity under such external appearance, inasmuch as such appearance is born with some persons, and with others is contracted at an early age, but afterwards is brought into subjection to the spirit of charity, the external form still remaining the same ; but they are principled in self-love, who despise others in comparison with themselves, and set them at naught, having no concern about the general good,

unless so far as it loves themselves, and they themselves as it were constitute it; it is a proof of still greater self-love, when they hate and persecute those who do not love and serve them, depriving them of their possessions, honor, reputation, yea, and life itself, as far as lies in their power; whosoever breathes such purposes, let them know that they are principled in self-love in a very high degree.

1220. That *Sodom* denotes all evil originating in self-love, is evident from the signification of *Sodom* in the Word, although in the subsequent chapter it appears as if by *Sodom* is signified the evil of the most abominable adultery, nevertheless, in an internal sense, nothing else is signified thereby but the evil originating in self-love; in the Word also, the abominations flowing from self-love are represented by adulteries of diverse kinds. That *Sodom* signifies in general every evil originating in self-love, and that *Gomorrah* signifies every false principle thence derived, was shown n. 1212, 1262, 1263, 1269; and may further appear from the following passages in the Word, "A sword upon the Chaldeans, and upon the inhabitants of Babylon [or Babel], according to the overthrow of God, *Sodom and Gomorrah*, and the neighbors thereof, with *Jehovah*; there shall not a man dwell there neither shall a son of man have his shade therein," (Jer. i. 33, 40) speaking of those who are signified by Chaldeans, in whose worship there prevails a false profane principle, as was shown above, n. 1265; and also of those who are signified by Babel, in whose worship there prevails an evil profane principle, see n. 1182, 1226; their destruction is described by the overthrow of *Sodom*, that is, of evil in general, and by the overthrow of *Gomorrah*, that is, of the false principle in general, because in their worship the evil of self-love is prevalent, and the falsity thence derived; so in *Amos*, "I have overthrown you according to the overthrow of God, *Sodom and Gomorrah*, and ye became as a fire-brand plucked out of the burning," (iv. 11.) speaking of Samaria, whereby is signified the spiritual Church perverted, which, as to evils in general, contrary to the good things of charity, is called *Sodom*, and as to falses in general, contrary to the truths of faith, is called *Gomorrah*, and as to each is called here, as before, the overthrow of God - so in *Zephaniah*, "Mush shall be as *Sodom*, and the sons of *Ammon* as *Gomorrah*, a broken place of utter, and a pit of salt, and a desolation for ever; thus shall they have for their pride, because they have reproached and magnified themselves above the people of *Jehovah* of Sabaoth," (ii. 2, 10) where *Sodom* denotes evil originating in self-love, and *Gomorrah* denotes the falsity thence derived, of which is here predicted desolation, as *corruption* was before predicted; pride is the love of self; to reproach the people of *Jehovah* of Sabaoth is to bring evil as truths, and to magnify themselves

shows the people in so living the false principle as truth: so in Ezekiel, "The elder sister Samaria, herself and her daughters, dwelling on thy left hand, and the younger sister, dwelling on thy right hand, Sodom and her daughters; the sister Sodom, herself and her daughters, hath not done as thou hast done, and thy daughters; behold, this was the iniquity of thy sister Sodom, pride, a pit of bread, and security of ease was to her and her daughters, and she did not strengthen the hand of the miserable and needy; and they became haughty, and committed abominations before thee," (xvi. 45, 46, 50,) speaking of the abominations of Jerusalem, which are described by Samaria and Sodom; by Samaria, instead of Gomorrah, as to false, and by Sodom as to evil; and it is declared what is signified in particular by Sodom, for it is said, *This was the iniquity of Sodom, that is, self-love, which is here signified by pride, an aversion to the good things of charity, signified by a pit of bread, an acquiescence therein, signified by security of ease; a deprivation of mercy, described by not strengthening the hand of the miserable and needy; and a consequent want of self-love rejecting all lusts, signified by the daughters becoming haughty; lusts are daughters; hence it is very evident what is meant by Sodom, consequently that it is not to be understood according to the historical sense in the following chapter, but that by Sodom in that chapter are signified, in an internal sense, such things as are here described by the Prophet, that is, the things which are of self-love; but Sodom in the following chapter is described more mildly than in the Prophet, because the subject treated of in the Prophet, is concerning the abominations of Jerusalem, shewing that they were greater than those of Sodom: as is also evident from the Lord's words in Matthew, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city," (x. 15; Mark vi. 11, Luke x. 12;) and in John, "Their bodies in the streets of the great city, which is spiritually called Sodom and Egypt," (Rev. xi. 8,) where it is plain, that by Sodom is not meant Sodom, nor by Egypt Egypt, for it is said, that it is spiritually called Sodom and Egypt; Sodom denotes all evil originating in self-love, and Egypt instead of Gomorrah denotes everything false thence derived.*

2121. *And Abraham was going with them.*—That hereby is signified that the Lord still remained with them in that perception, but concerning the human race, may appear from the series of the things treated of in an internal sense, for to go with the three men, that is, with Jehovah, is to be still in perception.

2122. *To send them away.*—That hereby is signified, that He was desirous to depart from that perception, may appear with-out explanation; the reason also of his desiring to depart from it is evident, that is, because perception from the Divinity and

thought therein originating concerning the human race, as being of such an evil nature and quality, struck him with horror; for the Lord's love towards the whole human race was so great, that he was desirous eternally to save all by uniting the Human Essence with the Divine, and the Divine with the human; wherefore when He perceived what was the nature and quality of the human race, He was desirous to depart from that perception and thought, which is signified by His desiring to send them away.

3223. Verse 17. *And Jehovah said, Shall I conceal from Abraham what I am doing?* *And Jehovah said,* signifies perception: *Shall I conceal from Abraham what I am doing?* signifies that nothing ought to be concealed before the Lord.

3224. *Jehovah said*.—That hereby is signified perception, appears from the signification of saying as denoting to perceive, concerning which see above, n. 1889, 1919, 3080; inasmuch as here *Jehovah said*, signifies that the Lord had perception from the Divinity.

3225. *Shall I conceal from Abraham what I am doing?*—That hereby is signified that nothing ought to be concealed before the Lord, appears from the representation of Abraham, as denoting the Lord in that state, concerning which much has been said above in this chapter; that the other expressions signify that nothing ought to be concealed, is evident; the sense of the letter and the internal sense are here alike, as is sometimes the case, especially when the subject treated of is concerning the essential of faith, which, as being necessary to salvation, are expressed in the letter such as they are in an internal sense, of which we have an instance in this passage in Moses, "Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with thy whole heart, and with thy whole soul, and with all thy strength; and these words shall be on thy heart," (Deut. vi. 4—5) not to mention several other passages of a similar kind.

3226. Verse 18. *And Abraham shall surely be for a nation great and numerous; and all the nations of the earth shall be blessed in him.* *Abraham shall surely be for a nation great and numerous,* signifies that from the Lord shall be all good, and all truth grounded in good; and *all the nations of the earth shall be blessed in him,* signifies that from Him all who are principled in charity shall be saved.

3227. *And Abraham shall surely be for a nation great and numerous.*—That hereby is signified that from the Lord shall be all good and all truth grounded in good, appears from the representation of Abraham as denoting the Lord, concerning which much has been said above; and also from the signification of nation as denoting good, concerning which see n. 1159, 1258—1260, 1416, 1549, and of a nation great and numerous, whereby

is signified good and truth grounded in good; that great is spoken of good, and numerous of truth, may appear from other passages in the Word, but it is needless here to adduce them. Truth grounded in good, or truth derived from good, is a genuine sense, is spiritual good. There are two kinds of good distinct from each other, that is, celestial good and spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of neighborly love; from the former, or celestial good, is derived the latter, or spiritual good, for no one can love the Lord, unless he also loves his neighbor; in love to the Lord there is neighborly love; for love to the Lord is from the Lord, consequently from essential love towards the whole human race. To be in love to the Lord is the same thing as to be in the Lord, and whosoever is in the Lord must needs be in his love, which is love towards the whole human race, consequently towards every one's neighbor: thus He is in both kinds of good, that is, in celestial and spiritual; the former is the very essential good itself; but the latter is the truth thereof, or truth thence derived, which truth is spiritual good, as was said above; the former is what is signified by great, but the latter by numerous.

2228. *And all the nations of the earth shall be blessed in Him.*—That hereby is signified that from Him all who are principled in charity shall be saved, appears from the signification of being blessed, as denoting to be gifted with all good things which are from a celestial origin, concerning which signification, see n. 981, 1096, 1420, 1422; they who are gifted with good things from a celestial origin, that is, with good things celestial and spiritual, concerning which see above, n. 2227, are also gifted with eternal salvation, that is, are saved: by all the nations of the earth, is an internal sense, are meant those who are principled in the goods things of love and charity, as appears from the signification of nation as denoting good, see n. 1429, 1528—1560, 1436, 1860. That by all the nations of the earth are not signified all that inhabit the earthly globe, may appear to every one, inasmuch as there are very many amongst them who are not saved, but only those who are principled in charity, that is, who have attained the life of charity. That some may remain in ignorance as regard to the nature of salvation, and how it flows with man after his departure out of this life, it may be expedient to speak a few words on the subject. There are several who say, that man is saved by faith, or, as they express it, if he only have faith, but amongst these the greatest part do not know what faith is: some suppose it is mere thought, some that it is an acknowledgment of something to be believed, others that it is the whole doctrine of faith which is to be believed; others again think differently on the subject; thus they are in the bare knowledge of what faith is, consequently in the know-

ledge of what that is by which man is saved: but still it is not mere thought, neither is it an acknowledgment of something to be believed, nor a knowledge of all things of the doctrine of faith, which constitutes true faith: by these things no one can be saved, inasmuch as they can take root no deeper than in the thought, and the thought does not save any one, but salvation comes from the life which man has procured for himself in the world by the knowledge of faith; this life remains, whereas all thought, which does not accord with man's life, perishes and becomes as if it had never existed; heavenly associations are formed according to the kinds of life, and by no means according to the kinds of thought which are not connected with life; such thoughts are graduated in hypocrisy and pretence, and are altogether rejected: no general life is of two kinds, one infernal, the other celestial; infernal life is contracted from all those ends, thoughts, and works, which flow from self-love, consequently from hatred towards our neighbor; celestial life is contracted from all those ends, thoughts, and works, which are graduated in love towards our neighbor; this latter is the life, to which all these things called faith have respect, and it is procured by all things belonging to faith: hence it may appear what faith is, namely, that it is charity, for all things which are called the doctrines of faith lead to charity; they are all contained in charity, and they are all derived from charity. The soul after the life of the body, is such as its love is.

2229. *Verse 19. Because I have known him, by reason that he will command his sons, and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which he hath spoken of him. Because I have known him, signifies that it is true; by reason that he will command his sons, and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, signifies that from Him is all the doctrine of charity and faith; sons are those who are principled in truths, house those who are principled in goodness; way is doctrine; justice is spoken of good; judgment is spoken of truth. That Jehovah may bring upon Abraham that which He hath spoken of him, signifies that therefore the Human Essence shall be adjointed to the Divine.*

2230. *Because I have known him.*—This hereby is signified that it is true, may appear from the signification of knowing: to know any person is properly to know that he is of such a nature and quality; in like manner when applied to a thing, or to any particular whatsoever, to know it is to know that it is of such a nature and quality: wherefore in the present case to know him has relation to that which is mentioned, and signifies that which is meant according to the series of the things treated of, that it is so, or that it is true.

2231. *By reason that he will command his sons and his house*

after him, and they shall keep the way of Jehovah to do justice and judgment.—That hereby is signified that from him is all the doctrine of charity and faith, may appear from the signification of *son*, of *house*, of *way*, of *justice*, and of *judgment*, which, reduced to a summary or single sense, signify every doctrine of charity and faith, for by *sons* are signified all who are principled in truth, by *houses* all who are principled in goodness, by *way* the doctrine whereby they are instructed, which doctrine in relation to good is signified by justice, and in relation to truth by judgment; doctrine concerning what is good is the doctrine of charity, and doctrine concerning what is true is the doctrine of faith: in general there is only one doctrine, that is, the doctrine of charity, for all things of faith have respect unto charity, as was said, n. 2226; there is no difference between charity and faith, but what is between willing good and thinking good, who-ever wills good, he also thinks good; consequently there is no difference between charity and faith, but what is between the will and the understanding; it is plain to every one who reflects, that the will is one thing and the understanding another; this is also known to the learned, and it appears manifestly in the case of those who will what is evil, and yet from the thought speak what is good; hence it is very evident that the will and the understanding are distinct things, and thus that the human mind is divided into two parts, which do not make one; man nevertheless was so created, that these two parts should coalesce into one mind, and that there should be no other distinction between them, than such as exists, comparatively speaking, between flame and the light thereof issuing: love to the Lord and charity towards our neighbor would, in such case, be as flame, and every perception and thought would be as the light thereof issuing, consequently love and charity would be the all of perception and thought, that is, would be in all and in each of the things belonging thereto; perception or thought concerning the quality of love and charity is what is called faith. But whereas the human race began to will evil, to bear hatred towards their neighbor, and to exercise revenge and cruelty, inasmuch that that part of the mind which is called the will was altogether destroyed, they began to distinguish between charity and faith, and so refer to faith all doctrines appertaining to their religion, and to call them by the single term faith; and at length they went so far as to assert, that they might be saved by faith alone, whereby they meant their doctrines, if they only believed them, without any respect to their lives; thus charity was separated from faith, and when this is the case, faith is nothing else, comparatively speaking, than a kind of light without flame, like the light of the sun in winter, which is cold and starving, inasmuch that the vegetables of the earth wither and die; when nevertheless faith grounded in charity is

as the sun's light in the time of spring and summer, whereby all the vegetable creation is made to put forth leaves and flowers: this may be known also from this consideration, that love and charity is celestial flame, and that faith is spiritual light thence issuing; accordingly they are presented perceptibly and visibly in another life, for there that which is celestial from the Lord manifests itself before the angels by a shining irradiation as of a sun, and that which is spiritual the Lord's by light thence issuing, with which also angels and spirits are affected as to their interiors, according to their respective states of love and charity; hence come all joys and happiness with their several differences in another life. From what has been said it may appear, how the case is in regard to what is asserted, that faith alone is saving.

2232. That some are those who are principled in truths, appears from the signification of *son* in the Word, as denoting truth, concerning which see n. 482, 491, 533, 1147; by *sons* in an abstract sense are signified truths, but, when applied to men, *sons* are all those who are principled in truths.

2233. That *house* denotes those who are principled in goodness, appears from the signification of *house* as denoting good, concerning which see n. 714, 1708, 2648. By *houses*, or the *horns* of the *house*, in like manner in an abstract sense, are signified goodnesses, but when applied to men, they signify all those who are principled in goodnesses.

2234. That *way* is doctrine, appears from the signification of *way*; *way* in the Word is spoken of truths, because truths lead to good, and proceed from good, as may appear from the passages adduced, n. 627; and *inasmuch* as *way* is spoken of truths, therefore *way* is doctrine, because doctrine in one complex comprehends all those things which lead to good, that is, to charity.

2235. That justice has relation to good, and judgment to truth, may appear from the signification of justice, and from the signification of judgment. Justice and judgment are frequently mentioned together in the Word, but what they signify in an internal sense, is not yet known; in a proximate sense justice is said of what is just, and judgment of what is right; a thing is just when it is judged from a principle of good, and this according to conscience, but it is right when anything is judged from a principle of law, and thus from the just principle of law, consequently also according to conscience, because law is in this case the rule of judgment; but in an internal sense justice is what is derived from good, and judgment what is derived from truth; good is all that which belongs to love and charity; truth is all that which belongs to faith grounded in charity; truth draws its essence from good, and is called truth grounded in good, or faith is grounded in charity, conso-

quently also judgment is grounded in justice. That justice and judgment have this signification, appears from the following passages in the Word, "Thus saith Jehovah, Do judgment and justice, and deliver the spoiled from the hand of the oppressor. Woe unto him that buildeth his house in what is not justice, and his chambers in what is not judgment." Did not thy father eat, and drink, and do judgment and justice? Then he had good," (Jer. xxi. 3, 13, 15 :) where judgment denotes what belongs to truth, and justice what belongs to good. So in Ezekiel, "If the wicked man shall return from his sin, and shall do judgment and justice, all his sins which he hath committed shall not be mentioned to him, he did judgment and justice, in living he shall live, in the wicked one returning himself from his wickedness, and doing judgment and justice, because of these things he shall live," (xxiii. 14, 16, 19 :) where in like manner judgment denotes truth which is of faith, and justice good which is of charity; so in Amos, "Let judgment flow as waters, and justice as a strong stream," (v. 24 :) where this signification is the same; so in Isaiah, "Thus saith Jehovah, keep judgment and do justice, because my salvation is near to come, and my justice to reveal itself," (xvi. 1 :) again, in the same Prophet, "Peace shall have no end, on the throne of David, and on his kingdom, to establish it, and to support it in judgment and justice, from henceforth even for ever," (ix. 7 :) signifying in the truths of faith, and in the good things of charity; again, in the same Prophet, "Jehovah is exalted, because He dwelleth on high, He hath filled Zion with judgment and justice," (xxiii. 5 :) where judgment denotes faith, justice love, and Zion the Church; judgment has precedence, because love is by faith, but when justice precedes, it denotes that faith is from love; as in Hosea, "I will betroth thee unto Me for ever, and I will betroth thee unto Me in justice and judgment, and in mercy and in compassion; and I will betroth thee unto Me in faith, and thou shalt know Jehovah," (ii. 19, 20 :) where justice has precedence, as also mercy, which belongs to love, and judgment follows, and also compassion, which belongs to faith grounded in love; such is called faith, or faithfulness; so in David, "Jehovah, Thy mercy is in the heavens, Thy truth even to the clouds: Thy justice is as the mountains of God, Thy judgments are a great abyss," (Psalm lxxvi. 6, 7 :) where both mercy and justice, in like manner, have relation to love, and truth and judgment have relation to faith; again, "Let truth bud forth from the earth, and let justice look from heaven; Jehovah also shall give good, and our earth shall give her produce," (Psalm lxxx. 11, 12 :) where truth, which is of faith, denotes judgment, and justice denotes love or mercy; so in Zechariah, "I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be to Me for a people, and I will be to them for a God in truth and in justice," (viii. 8 :) hence also it is evident

that judgment is truth, and justice good, because truth is here applied instead of judgment, in like manner in David, "He that walketh entire, and does justice, and speaketh the truth," (Psalms xv. 2.) Inasmuch as faith is grounded in charity, or truth is good, hence truths grounded in good are everywhere called judgments of justice, and thus judgments signify nearly the same thing as precepts, as in Isaiah, "Let them seek Me day by day, and desire the knowledge of My ways, as a nation which doeth justice, and doeth not forsake the judgment of her God; let them ask of Me judgments of justice, let them desire the near approach of God," (Isai. 2.) That judgments signify precepts, is plain from David, "Seven times in a day have I praised Thee upon the judgments of Thy justice, all Thy precepts are justice," (Psalms cxix. 164, 172.) Concerning the Lord particularly it is said, that He doeth judgment and justice, when He creates man new, as in Jeremiah, "Let Him that glorieth glory in this, in wisdom and know Me, that I, Jehovah, do mercy, judgment and justice on the earth, because in those things I am well pleased," (Jer. 24.) where mercy, which is of love, is described by judgment and justice; again, in the same Prophet, "I will raise up to David a just branch, and he shall reign a king, and shall act intelligently, and shall do judgment and justice in the earth," (Jerl. 23, xxviii. 15.) hence the Lord saith in John, "If I go away, I will send the Comforter unto you, and when He is come, He shall reprove the world of sin, of justice, and of judgment, of sin, because they believe not on Me; of justice, because I go to My Father, and ye shall see Me no more; of judgment, because the prince of this world is judged," (Joh. 7.—11.) where sin denotes all unfaithfulness; to reprove concerning justice, is concerning all that which is contrary to good, which the world continued to live in, notwithstanding the Lord's sending the Humanity with the Divinity, that He might save the world, signified by those words, "I go to the Father, and ye shall see Me no more," to reprove concerning judgment, is concerning all that which is contrary to truth, which the world continued in, notwithstanding that all false principles were cast down into their respective holes, signified by the prince of this world being judged. In general by reproof of sin, of justice, and of judgment, signifies of all unfaithfulness contrary to goodness and truth, denoting thus that there was no charity and faith in the world, for by justice and judgment, in ancient times, was meant, with respect to the Lord, mercy and grace, and with respect to man, charity and faith.

2283. *That Jehovah may bring upon Abraham that which He said spake of him.*—That hereby is signified that therefore the Human Essence should be adjusted to the Divine, does not so plainly appear from the signification of the expressions, but from

this consideration, that all these things, which are said in the Word, imply the coming of the Lord, to unite the Human Essence to the Divine, and by that union to save mankind, this is what is signified in an internal sense, by bringing upon Abraham that which He had spoken of him.

2237. Verse 20. *And Jehovah said, Because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous. Jehovah said,* signifies perception: *Because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous,* signifies that what was false and the evil of self-love were grown even to consummation; cry is what is false, sin is evil.

2238. *Jehovah said*.—That hereby is signified perception, appears from the signification of saying in the historical sense, as denoting to perceive, concerning which much has been said above. When this expression, "*Jehovah said*," occurs in the historical parts of the Word, it signifies a perception, which is not altogether confirmed with the foregoing, but in some respect subsequent, and sometimes new; see also n. 3061.

2239. *Because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous.*—That hereby is signified that what is false and the evil of self-love were grown even to consummation, appears from the signification of Sodom, as denoting evil derived from self-love, and of Gomorrah, as denoting what is false originating therein, which was shown above, n. 2220; also from the signification of cry, as denoting what is false, and of sin, as denoting what is evil, of which we shall speak presently; whence it is evident, that by becoming great, and becoming very grievous, as applied to cry and sin, is signified, that the false and evil were come to their source, or to the consummation: this is rendered more manifest by what follows, where it is said, "If there be found ten righteous, the city should be spared," (verse 22) whereby is signified, if there were still any righteous, that is, anything of good and truth, far when there is no longer anything of good and truth within belonging to man, then there is wasteness and desolation, consequently consummation; concerning which see the next verse.

2240. That cry is what is false, and that sin is evil, may appear from the signification of cry in the Word; that cry signifies what is false, cannot appear, unless the internal sense of the Word be known; the expression sometimes occurs with the Prophets, when treating of wasteness and desolation, on which occasions they speak of howling and crying, signifying thereby that goodness and truths are wasted, and in such cases by howling and crying, in an internal sense, is described what is false, as in Jeremiah, "*A voice of the cry of shepherds, and a howling of the powerful of the flock, because Jehovah wasteth their pasture,*" (xv. 3) where a cry of shepherds denotes that

they were principled in what is false, whence comes restitution; again, in the same Prophet, "Behold, waters ascending from the north, and they shall be for an overflowing stream, and they shall overflow the earth and the fulness thereof, the city and them that dwell therein, and men shall cry, and every inhabitant of the land shall flee, on the day that cometh to waste," (Isa. 2, 4;) speaking of the desolation of earth, which is effected by falses; an overflowing stream is what is false, as was shown, n. 705, 710; again, in Zephaniah, "The voice of a cry from the Silegia, and howling from the second, and a great crashing from the hills, and their wealth shall be for plunder, and their house for a structure," (Z. 10, 13;) where also cry is spoken of falses which lay waste; so in Isaiah, "In the way of Hinnom they shall raise up a cry of breaking, because the waters of Nisarius shall be desolations, since the grass is withered, the herb is consumed, the pulse is not," (Is. 3, 6, Jer. xlviii 3;) where the desolation of earth and consumption, are described by a cry; so in Jeremiah, "Judah mourneth, and the gates thereof languish, they are blackened to the earth, and the cry of Jerusalem is gone up; and the illiterate men have sent their younger men to the waters, they came to the pits, they found no waters, they returned with their vessels empty," (Jer. 2, 3;) where the cry of Jerusalem denotes falses, for by their not finding waters, is signified, that there were no knowledge of truth; that knowledge of truth are waters, was shown, n. 466, 710; so in Isaiah, "I will weep in Jerusalem and will be glad in My people, and there shall not be heard therein any more the voice of weeping, and the voice of a cry," (Is. 12;) where by the voice of weeping not being heard, is signified that there should be no evil, and by the voice of a cry, that there should be nothing false; several things of a similar nature in the Word cannot be understood by the senses of the letter, but by the internal sense; and this is the case with cry; again in the same Prophet, "Behold hath expected judgment, but behold a weal; justice, but behold a cry," (Is. 7;) speaking also of the restitution of goodness and truth; in this passage there occurs a species of reprobation, as is common with the Prophets, which is such that evil is found in the place of truth, signified by a weal instead of judgment, and what is false in the place of good, signified by a cry instead of justice, for that judgment is truth, and justice good, was shown above, n. 2285; there occurs a similar reprobation in Moses, where speaking of Sodom and Gomorrah it is said, "Their vine is of the vine of Sodom, and their grapes of the fields of Gomorrah; grapes of gall, clusters of bitterness to them," (Deut. xxxii 32;) where a similar way of speaking occurs; for wine is spoken of truths and of falses, and fields and grapes of goodness and evils, so that the vine of Sodom denotes the falses originating in evil, and the fields and

grapes of Gomorrah denote evils derived from false, for what is false is of two kinds, concerning which see a. 1212; in like manner also there are two kinds of evil; each kind of false and of evil is signified in this verse by the cry of Sodom and Gomorrah being become gross, and their sin very grievous, which appears from this consideration, that cry is mentioned in the first place, and sin in the second, and still mention is first made of Sodom, which is evil originating in self-love, and secondly of Gomorrah, which is what is false thence derived.

1241. Verse 21. *I will go down, and will see, whether they have made a consummation according to the cry thereof which is come to me, and if not, I will leave. I will go down and see,* signifies visitation; whether they have made a consummation according to the cry thereof which is come to me, and if not, I will leave, signifies whether evil has arrived at its consummation.

1242. *I will go down and will see,*—That hereby is signified visitation, may appear from the significations of going down to see, as denoting judgment, concerning which see a. 1211, consequently denoting visitation; the last time of the Church is general, and of each individual in particular, is in the Word called visitation, and precedes judgment, and then visitation is nothing else than an examination as to quality, namely, the quality of the Church in general, or of a man in particular, which examination is expressed in the sense of the letter by Jehovah going down and seeing; hence it may appear what is the nature of the sense of the letter, for Jehovah does not go down, inasmuch as going down cannot be said of the Lord, who is always in the highest principles of things, nor does Jehovah see whether a thing be so or not, for neither can such seeing be said of the Lord, inasmuch as He knows all and everything from eternity; but still it is so expressed in the Word, because with man it appears as if it was so; for man is in inferior degrees of being, and when anything there exists, he does not consider, or even know, how the case is with superior, consequently how they flow into the inferior, for his thought reaches no farther than to those things which are nearest to him, and hence he cannot perceive otherwise, than that going down and seeing, when applied to the Lord, signify somewhat similar to what is implied in the expressions; and he is the more confirmed in this way of thinking, when he imagines that no one is acquainted with what he thinks, besides that he has no other idea of heaven than of a place on high, and of God, than as dwelling in the highest, when yet He is not in the highest, but the lowest; hence it may appear what is the nature of the letter of the Word, namely that it is written according to appearances, and that if it were not so written, no one would understand and acknowledge it, consequently no one

would receive it; but the angels see not thus in appearances as man is, wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and also for those men, to whom, by the Divine Mercy of the Lord, it is given to be as angels during their life in the world. Visitation is spoken of in the Word throughout, and thereby is signified either visitation in reference to the Church and to individuals, or deliverance, consequently examination as to nature and quality; it denotes visitation in the following passages, "What will ye do in the day of visitation, it shall come from far; to whom will ye flee for help, and whom will ye leave your glory?" (Isaiah x. 3;) again, in the same Prophet, "The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will visit evil upon the wicked, and on the wicked their wickedness," (Isa. 13, 11;) that by stars and constellations which shall not shine, and by the sun which shall be darkened, and by the moon which shall not cause her light to shine, is signified that there is no love and charity, may be seen in 2129; and inasmuch as that is visitation, it is the-day-of-visitation: so in Jeremiah, "They shall fall among them that fall, and in the time of their visitation they shall be cast down," (Jer. 12;) denoting the time when they were visited, or when there was no charity and faith: so in Ezekiel, "The visitations of the city are come near, and a man having the instrument of its destruction in his hand," (Ez. 1;) speaking also of visitation, hence a man having an instrument of destruction; so in Hosea, "The days of visitation are come, the days of visitation are come," (Hos. 7;) where the signification is the same; so in Micah, "The days of thy visitation, thy visitation is come, now shall be their perplexity," (Mic. 4;) denoting also the visitation of charity: so in Moses, "In the day that I visit, I will visit upon them their sin," (Exod. xxvii. 24;) speaking of the people in the wilderness, after that they had made to themselves a golden calf. That by visitation is signified deliverance, appears from the following places, Exod. iii. 16; iv. 31; Amos. xiv. 22; xxix. 10; Luke i. 68, 78; xix. 41, 42, 44.

2245. *W*herefore they have made a communication according to the cry thereof which is to come to Me, and if not, I will know.—That hereby is signified whether evil has come to its summit, appears from the signification of cry as denoting what is false, concerning which see above, n. 2240; there are two kinds of what is false, as was there observed, that is, the false which is derived from evil, and the false which produces evil; the false which is derived from evil, is all that man thinks whilst he is in evil, namely, all that favors evil; as for example, when he is in adultery, whatsoever he then thinks concerning adultery, as being lawful, as being honorable, as being

delightful, as tending to promote population, with other things of a like nature, all such things are false derived from evil : But the false which produces evil, is when man conceives any principle grounded in his own particular religious tenets, and thence believes it to be good and holy, when yet in itself it is evil, as for example, whosoever is led by his own particular religious tenets to believe, that it is in the power of man to give salvation, and on that account worships and adores such man, he does evil grounded in that false principle; the same is true in respect to every other principle, grounded in religious tenets, which is false : inasmuch then as there is a falsity derived from evil, and a false view which produces evil, therefore it is here called a cry, signifying, as a kind of general expression, that which it implies, namely, evil, as appears also from this consideration, that it is said, "Whether they have made a consecration according to the cry thereof which is come to Me," where the cry thereof is expressed in the singular number, and they have made a consecration, in the plural. What consecration is, was shown, in 1837; moreover, what consecration is, may be comprehended from the cases of the several Churches which have existed on the earth; the most ancient Church, which was called Man, was the most celestial of all; this in process of time so degenerated from the good of love, that at length nothing celestial was left remaining, and then was its consummation, which is described by the state of those before the flood. The second Church, which was after the flood, and was called Noah, and was less celestial, this also in process of time so departed from the good of charity, that nothing of charity was left remaining, for it was partly changed into magic, partly into idolatry, and partly into doctrinal tenets separate from charity, and then was its consummation. Another Church succeeded, which was called the Hebrew Church, and which was still less celestial and spiritual, exercising a sort of holy worship which consisted in external rites; this Church, in process of time, was variously debased, and its external worship was changed into idolatrous worship, and then was its consummation. A fourth Church was afterwards centered amongst the posterity of Jacob, which had nothing celestial and spiritual, but only what was representative thereof, wherefore that Church was a Church representative of things celestial and spiritual, for the members thereof did not know what their rites and ceremonies represented and signified; but it was instituted, in order that there might be some connection between man and heaven, such as exists between the representatives of good and truth, and essential good and truth itself; this Church at length so fell away into falses and evils, that every rite and ceremony became idolatrous, and then was its consummation; wherefore after this successive decay of these several Churches, when in the last of them the

connection between mankind and heaven was altogether broken asunder, inasmuch that mankind must have perished by reason of there being no Church, which is the sole medium of such connection, see n. 498, 637, 691, 3084; then the Lord came into the world, and by the uniting of the Divine Essence with the Human in Himself, He joined heaven with earth, and at the same time established a new Church, which was called the Christian Church, and which at first was principled in the good of faith, whilst the members thereof lived in charity one amongst another as brethren; but this Church, in process of time, and through the operation of divine causes, fell away, and at this day is reduced to such a state, that it is not even known that the fundamental principle of faith is love to the Lord, and charity towards our neighbour; and although there remains a doctrinal profession that the Lord is the Saviour of mankind, that there is a resurrection after death, that there is^o heaven and a hell, still few believe such doctrine. Such, then, being the state of this Church, its consummation is not far off. Hence it may appear what consummation is, namely, that it is a state when evil is to come to its summit: the case is similar in respect to the Church in particular, that is, in respect to each individual man; but concerning the nature and manner of consummation in regard to individuals, more will be said, by the Divine mercy of the Lord, in a future part of this work. The subject of consummation is treated of in the Word throughout, and the state which precedes is described by rustication and desolation, which is succeeded by visitation.

3244. Verse 23: *And the men looked thence, and went towards Sodom, and Abraham he was still standing before Jehovah.* The men looked thence, signifies the Lord's thought from the Divinity: and went towards Sodom, signifies concerning the human race, as being in so great evil: and Abraham was still standing before Jehovah, signifies the Lord's thought from the Human which was adjoined to the Divine, in the manner as was said above.

3245. The men looked thence -- That hereby is signified the Lord's thought from the Divinity, appears from the signification of looking, as denoting to think; for to see, in an internal sense, according to the application of the expression is common discourse, denotes to understand, the understanding being internal sight; it appears also from the signification of men as denoting here the Divinity: in this chapter throughout mention is made sometimes of men, sometimes of Jehovah, substituting one name for the other; when mention is made of men, thereby is signified a Trinity, that is, the essential Divinity, the Divine Human, and the Divine Proceeding; the Lord's thought from this latter Divine attribute is here signified by the men looking thence: thought was from the Human joined with the Divine, which

conjunction was treated of in the beginning of this chapter; but perception, whereas thought originated, was from the essential Divinity, whereas mention is made presently, in this same verse, of Abraham, that he was *standing before Jehovah*; and when the Humanity was joined with the Divinity, the proceeding was from the conjunction.

2245. *And went towards Sodom*—That hereby is signified thought concerning the human race as being in so great evil, appears from the signification of Sodom, as denoting evil originating in self-love, concerning which see above, n. 2220; and from the signification of looking to the faces of Sodom, as denoting to the state of the human race, see n. 2219; the reason why Sodom signifies the state of the human race as being in so great evil, is because by Sodom is not meant Sodom, but all those in the universe who are principled in self-love, and by the description of Sodom is represented the state of all who are in that evil, as may appear from what follows. That self-love is the fountain of all evils, consequently that it is essential evil, appears from what was said and shown above concerning it, n. 2045, 2057, 2219; whereas it is here said to be so great evil.

2247. *And Abraham* he was still standing before Jehovah.—That hereby is signified the Lord's thought from the Humanity, which was adjoined to the manner as was said above, appears from the representation of Abraham, in this chapter, as denoting the Lord as to the Humanity; hence it follows without explanation, that by standing before Jehovah is signified the Lord's thought from the Humanity, which was adjoined to the manner spoken of in the beginning of this chapter, and also above, n. 2245.

2248. *Verse 23 And Abraham came near, and said, Will Thou also destroy the just with the wicked. Abraham came near and said*, signifies the Lord's thought from the Humanity which adjoined itself nearer to the Divinity: *Will Thou also destroy the just with the wicked?* signifies the Lord's grief from love towards the human race, and His intercession, that evil good may be adjoined notwithstanding evil.

2249. *Abraham came near and said*—That hereby is signified the Lord's thought from the Humanity which adjoined itself nearer to the Divine, follows from what has been said above concerning the Lord's thought respecting the human race, consequently without explanation. That so much should be said in this chapter, in an internal sense, describing the state of the Lord's thought and perception, and in the beginning so much concerning the state of conjunction of the Lord's Human with the Divinity, may possibly appear to men as matters of no great consequence, nevertheless they are of the greatest, for before the angels, to whom the internal sense is the Word, these things are exhibited in a lively manner with their representations in a

most beautiful form, besides innumerable things consequent thereon, which suggest a resemblance, concerning the Lord's conjunction with heaven, and the reception of His Divinity in their human states; for angels' ideas are such, that they have a relish for each representation above all other things, and perceive them as most delightful; hence also they are delighted and confirmed more and more respecting the union of the Lord's human essence with the Divine; for all the angels were once men, and in that state they could not but think of the Lord as man, and of the Lord as God, and also of a trine Divinity, and form to themselves various ideas, although they knew not at that time of what quality they were; for heavenly spirits are of such a nature, that notwithstanding they exceed all comprehension, yet every one forms to himself some idea thereof, inasmuch as nothing can possibly be retained in the memory, much less can it enter into anything of thought, unless by some idea however formed, and whereas ideas could not be formed but from those things which are in the world, or from things analogous thereto, in which case, by reason of those things not being rightly understood, fallacies insinuated themselves, which in another life alienate the ideas of thought from the truth and good of faith, therefore with a view to the separating and dispersing of such fallacies, so much is said in this chapter, in an interval scene, concerning the conjunction of the Humanity with the Divinity of the Lord, and concerning His perception and thought; and thus, whilst the Word is read, those subjects are so exhibited to the perception of the angels, that the former ideas, which had birth from things of a different nature, and from conjectures thence readily springing, are by degrees dispersed, and new ideas, more conformable to the light of truth, in which the angels dwell, are insinuated: This is more particularly the case with the spiritual angels than with the celestial; for, according to the purification of ideas, they are prepared for the reception of things celestial; that heaven is not pure before the Lord, is a known truth; it is true also that the angels are in a continual progress towards perfection.

2246. *Will thou also destroy the just with the wicked?*—That hereby is signified the Lord's grief from love towards the human race, and intention that still good may be afforded notwithstanding evil, may appear from the anal. of love discernible in those words, and still more in verse 23, where it is said, "Far be it from Thee to do according to this thing; to cause the just to die with the wicked, and that the just be as the wicked, far be it from Thee; shall not the Judge of all the earth do judgment?" It appears, moreover, from the signification of just, as denoting good, concerning which see n. 612, 2235, and from the signification of wicked, as denoting what is opposite to just, that is, opposite to good, consequently denoting evil; it is

plain also from these words, and likewise from the verses which follow, that intercession is signified. The Lord's intercession for the human race was during His abode in the world, and indeed during His state of humiliation, for in that state, as was said above, He spoke with Jehovah as with another; but in the state of glorification, when the Human Essence became united to the Divine, and was also made Jehovah, He does not then intercede, but shows mercy, and from His Divine mercy administers help, and effects salvation; it is essential mercy itself which is intercession, for such is its essence.

2251. Verse 34: *Peradventure there be fifty just in the midst of the city, will thou also destroy, and not spare the place, for the sake of the fifty just who are in the midst thereof.* *Peradventure there be fifty just in the midst of the city,* signifies that truths may be full of goodness: *will thou also destroy, and not spare the place for the sake of the fifty just who are in the midst thereof,* signifies intercessions grounded in love, that in such case they might not perish.

2252. *Peradventure there be fifty just in the midst of the city.*—That hereby is signified that truths may be full of goodness, appears from the signification of fifty as denoting what is full; and from the signification of just as denoting what is good, concerning which see n. 613, 2033; and from the signification of midst as denoting within, see n. 1074; and from the signification of city, as denoting truth, see n. 455; consequently, *fifty just in the midst of the city,* in an internal sense, signify that truths may within be full of goodness: that this is the sense which is contained in these words, cannot possibly appear from the letter, for the historical things of the literal sense lead the mind altogether another way, or to think otherwise; nevertheless, that these words are thus perceived by those who are in the internal sense, I know of a certainty; the very numbers themselves also, as in the present case, fifty, and in the following verses, forty-five, forty, thirty, twenty, and ten, are never perceived as numbers by those who are in the internal sense, but as things or states, see n. 482, 487, 575, 647, 648, 713, 813, 1063, 1068, 2075. For the ancients marked even the states of their Church by numbers, and the nature of their computation herein may appear from the signification of numbers in the places cited; they had the signification of numbers from the representations which exist in the world of spirits, in which world, when anything appears as numbered, it does not signify anything determined by numbers, but a thing or state, as may appear from what was adduced, n. 2123, 2126, and also 2089, concerning twelve, as denoting all things belonging to faith; the case is similar in respect to the numbers which were follow; hence it appears what is the quality of the Word in the internal sense. The ground

and reason why fifty signifies what is full, is, because it is the number which immediately follows after seven multiplied into seven, or forty-nine, so that it is the completion thereof: wherefore, in the representative Church, the festival of seven sabbaths was on the fiftieth day, and the jubilee in the fiftieth year; concerning the festival of seven sabbaths it is thus written in Moses, "Ye shall number to you from the morrow of the sabbath, from the day that ye bring the sheaf of the wave-offering seven sabbaths shall be entire, even unto the morrow of the seventh sabbath ye shall number fifty days, and ye shall offer a new offering to Jehovah," (Levit. xiii. 15;) and concerning the jubilee thus, "Then shall number to three seven sabbaths of years, nine and forty years, and ye shall sanctify the fiftieth year, and ye shall proclaim liberty in the land to all that dwell therein, it shall be jubilee to you," (Levit. xxv. 8, 10;) hence it is plain that fiftieth is the full relation to sabbatical moreover, whenever fifty is mentioned in the Word, it signifies full; as where the Levites were numbered from a son of thirty years and upwards, even to a son of fifty years (Num. iv. 23, 24, 28, 29, 37, 38, 39, 43, 44); denoting a full or ultimate state of discharging the ministry; and where a man lying with a damsel, a virgin, was to give to the father of the damsel fifty of silver, and she was to be to him for a wife, nor could he divorce her (Deut. xxi. 28, 29), denoting a full fine, and full restitution; and where David gave Araunah for the threshing-floor, where he built an altar to Jehovah, fifty shekels of silver (2 Sam. xiv. 26); denoting a full price and full purchase; and where Absalom made to himself a chariot and horses, and had fifty men running before him, (2 Sam. xv. 1); in like manner Adonijah had chariots and horses, and fifty men running before him (1 Kings, i. 5); denoting full excellence and grandeur, for from the ancients they had certain numbers representative and significative, which they observed, and which also were commanded in their ceremonial rites, although the generality were ignorant of their signification; and thus, inasmuch as fifty signifies what is full, and this number was also representative, as was said, it has the same signification in the Lord's parable concerning the steward, who said to him that owed oil, "How much owest thou to my Lord?" he said, An hundred measures of oil; then he said to him, Take thy bill, and sitting down quickly, write fifty," (Luke xii. 3, 6;) where fifty denotes a full payment: but whereas it is a number, it appears indeed as if it involved nothing but a number, when yet, in an interval case, by that number is everywhere meant full, as also in Haggsi, "He came to the press to draw out fifty from the press, there was twenty," (ii. 18;) denoting that instead of being full there was not much; fifty would not have been here mentioned by the prophet, unless it had such a signification.

2235. *He* then also destroy and not spare the place, for the

only of the fifty just who are in the midst thereof?—That hereby is signified intercession from love, that they might not perish, appears from the signification of *fifty*, and also of *just*, and likewise in the midst thereof, or of the city, concerning which see above, n. 2252, all of which signify intercession from love, and that they might not perish; as to what respects intercession, see above, n. 2260; that it was from love is also evident: With the Lord, whilst He was in the world, there was no other life than a life of love towards the whole human race, which He had a burning desire to save for ever: that life is the very essential celestial life, by which He united Himself to the Divinity, and the Divinity to Himself; for the real Euse, or Jehovah, is nothing else but mercy, which is of love towards the whole human race; and that life was of pure love, which cannot, in its full purity belong to man: this cannot be comprehended by those who are ignorant of what life is, and that the quality of life is according to the quality of love: hence it is plain, that in proportion as any one loves his neighbor, in the same proportion he partakes of the Lord's life.

2254. Verse 25. *For be it from Thee to do according to this thing, to cause the just to die with the wicked, and that the just be as the wicked; for be it from Thee; shall not the Judge of the whole earth do judgment?* For be it from Thee to do according to this thing, signifies the Lord's horror: to cause the just to die with the wicked, and that the just be as the wicked, signifies that good may not die, because evil may thence be separated: for be it from Thee, signifies a greater degree of horror: shall not the Judge of the whole earth do judgment? signifies that Divine good cannot do this according to truth separate from good.

2255. *For be it from Thee to do according to this thing.*—That hereby is signified the Lord's horror, appears without explanation.

2256. *To cause the just to die with the wicked, and that the just should be as the wicked.*—That hereby is signified that good may not die, because evil may be separated thence, appears from the signification of *just*, as denoting good, and of *wicked* as denoting evil, concerning which see above, n. 2250; hence to cause the just to die with the wicked, is to cause good to die with the evil; those things, as being evils to be done, and also as exciting horror to think of, are removed in the internal sense, and then the signification presented is, that good may not die, because evil may be separated thence: how this is, few, if any, comprehend; let it be observed then that every good, whatsoever man has thought and done from infancy to the last period of his life, remains in the manner every evil remains, so that the least portion thereof is not altogether lost; they are inscribed on man's book of life, that is, on both his inward and outward memory, and on his nature, that is, on his temper and genius;

from them he has formed to himself a life, and as it may so be called, a soul, which is such after death; but good things are not at all so mixed together with evil things, and evil things with good things, but that they may be separated: for in case they should be so mixed together, man would perish for ever. This is of the Lord's providence; when man comes into another life, if he has lived in the good things of love and charity, then the Lord separates evil things, and by the good things belonging to him, elevates him into heaven; but in case he has lived in evils, that is, in things contrary to love and charity, then the Lord separates good things from him, and evils carry him into hell: such is the lot of every one after death; but this separating between good and evil is a separation only, and by no means a plenary removal. Moreover, inasmuch as the will of man, which is one of the parts of his life, is altogether destroyed, the Lord separates this destroyed part from the other, or intellectual part, and in this latter implants the good of charity, and thereby a new wall, with those who are regenerated, these are they who have conscience; thus also the Lord in general separates evil from good: these are the aëreæ, which in an internal sense are understood by this circumstance, that good may not die, because evil may thence be separated.

2257. *Far be it from Thee.*—That hereby is signified, a greater degree of horror, by reason of its being again repeated, may appear also without explication.

2258. *Shall not the Judge of the whole earth do judgment?*—That hereby is signified, that Divine Good cannot do this according to truth separate from good, appears from the signification of *Judge of the whole earth*, and also from the signification of *judgment*; *Judge of the whole earth*, in an internal sense, signifies essential good whereas truth is denied, which was also represented by the priests, who at the same time were judges in the representative Church, they as priests represented Divine Good, and as judges Divine Truth; but *Judge of the whole earth* denotes both, and this by reason of the signification of *earth* as often spoken of in the former part of this work; to confirm these things, however, from the representations of that Church, would now be too tedious: But *judgment* signifies truth, as was shown above, v. 2245; from the signification of these terms, and at the same time from the series of the things treated of in an internal sense, it may appear that by this expression, "*Shall not the Judge of the whole earth do judgment?*" is signified that Divine Good cannot do this according to truth separate from good. For the better understanding of these things, it is to be observed, that there are two things which constitute the order of the natural heaven, and consequently of all things in the universe, namely, good and truth; good is the essential of order, and all things belonging thereto are of mercy,

truth is the secondary thing of order, and all things belonging thereto are truths; Divine Good judges all to heaven; but Divine Truth condemns all to hell; wherefore, unless the mercy of the Lord, which is of good, was eternal, all men whatsoever would be damned; this is what is signified by what is here said, that Divine good cannot do this according to truth separate from good; nor also what was said above on this subject, n. 1718. That the wicked nevertheless are condemned to hell, is not a consequence of Divine Good being separated from Divine Truth, but is a consequence of man's separating himself from Divine Good; for the Lord never casts down any to hell, but man casts himself down, as hath been repeatedly shown above; herein also Divine Good is joined with Divine Truth, inasmuch as unless the wicked were separated from the good, the wicked would cause hurt to the good, and would be continually attempting to destroy order; thus their separation is of mercy, lest the good should suffer harm; the case in this respect is like as in kingdoms of the earth, where, unless evils were punished, the whole kingdom would be infected therewith, and would thereby perish, wherefore with kings and judges there is more of mercy in punishing evils, and in expelling the wicked from society, than in showing them unreasonable clemency.

2250. Verse 24. *And Jehovah said, If I shall find in Sodom fifty just in the midst of the city I will spare the whole place for their sakes.* *Jehovah said*, signifies perception—*If I shall find in Sodom fifty just in the midst of the city*, signifies here, as before, if truths be full of goodnesses: *I will spare the whole place for their sakes*, signifies that they shall be saved.

2251. *Jehovah said*—That hereby is signified perception, appears from the signification of *Jehovah saying*, in an historical sense, as being representative of the Lord's perception from the Divinity; and as denoting somewhat subsequent of thought thence derived, and a kind of answer; concerning this expression see what is said above, n. 2238.

2252. *If I shall find in Sodom fifty just in the midst of the city*.—That hereby is signified, if truths be full of goodnesses, appears from the signification of *fifty*, as denoting full; and from the signification of *the midst of the city*, as denoting within in truth, or in truth, concerning which see above, n. 2253, where the same words occur. It may be conjectured, that man must needs be saved, if truths be full of goodnesses; but it is so to be observed, that with man there are very few truths, and if there are any, that they have no life unless goodnesses are in them, and if goodnesses are in them, that he is saved, but of mercy; for, as was said, there are very few truths with man, and the goodnesses which are therein have their quality according to truths and man's life. Truths considered in themselves do not give life, but goodnesses do: truths are only the recipients of

life, that is of good; wherefore, no one can say that he may be saved by truths, or, as it is commonly expressed, by faith alone, unless there be good in the truths which are of faith; the good therein must be the good of charity; hence real faith, in an internal sense, is nothing else but charity, as was shown above, n. 2241; if it be said that an acknowledgment of truth is the faith which saves, it is to be observed, that with those who live in things contrary to charity, no such acknowledgment can exist, but only a kind of permission, to which is adjoined the life of self-love or of the love of the world, consequently in this acknowledgment there is not the life of faith, which is of charity; the very worst of men from self-love or from the love of the world, or with a view to be distinguished above others by understanding and wisdom as it is called, and thereby of obtaining honors, reputation, and gain, may seize upon the truths of faith, and confirm them by many arguments, but still with such persons truths are dead: the life of truth, consequently of faith, is solely from the Lord, who is essential life; the life of the Lord is mercy, which is grounded in love towards the whole human race; of this life of the Lord it is not possible they can partake, who, notwithstanding their profession of the truths of faith, despise others in comparison with themselves, and when their life of selfish and worldly love is affected, bear hatred towards their neighbor, and perceive a delight in the destruction of his wealth, his honor, his reputation, and life; but thus it is with the truths of faith, that by them man is regenerated, for they are the very essential vessels receptive of good; according therefore to the quality of truths, and of goodness in truths, and according to the quality of their conjunction and consequent faculty of being perfected in another life, such is man's state of blessedness and happiness after death.

2262. *I will spare the whole place for their sakes.*—That hereby is signified that they shall be saved, follows as a conclusion from the series of the things treated of, consequently has no need of explanation. Place signifies state, as was shown, n. 1273, 1276; thus instead of city it is here called place, to signify that they who are in such a state should be saved.

2263. Verse 27. *And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes.* *Abraham answered and said,* signifies the Lord's thought from the Humanity; *Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes,* signifies the humiliation of the Humanity acknowledging what it was in respect to the Divine.

2264. *Abraham answered and said.*—That hereby is signified the Lord's thought from the Humanity appears from the representation of Abraham in this chapter, as denoting the Lord as to the Humanity, concerning which see above.

2265. *Behold, I pray, I have taken upon me to speak to my*

Lord, and I am dust and ashes.—That hereby is signified the humiliation of the Humanity, acknowledging what it was in respect to the Divine, appears without explanation: the state of the Lord in the Humanity, or the state of His humiliation, and the state of the Lord to the Divinity, or the state of His glorification, are frequently treated of above; and it was there shown, that in the state of humiliation He spoke with Jacob as with another, but in the state of glorification as with Himself, see n. 1069; in the present case, inasmuch as Abraham represents the Lord in the Humanity, as was said, it is declared in that state, that the Humanity, in respect to the Divinity, is as *dust and ashes*, wherefore also that state is called a state of humiliation; humiliation arises from self-acknowledgment that it is such respectively. By the Humanity here is not meant the Divine Human, but the Human which He derived from the mother, and which He entirely put off, and instead thereof put on the Divine Human; the former Human, namely, what was of the mother, is that whence *dust and ashes* are here spoken; see what was said above on this subject, n. 2159.

2206. *Verse 24. Perchance there shall lack five of the fifty just, will then destroy the whole city for five? and He said, I will not destroy if I find there forty-five.* *Perchance there shall lack five of the fifty just*, signifies if there should be somewhat less; *will then destroy the whole city for five*, signifies, shall the man perish for the little which is lacking; and *He said, I will not destroy if I find there forty-five*, signifies that man should not perish, if there was capacity for conversion.

2207. *Perchance there shall lack five of the fifty just.*—That hereby is signified if there should be somewhat less, appears from the signification of *five*, as denoting little, or less, concerning which signification see n. 549; what is signified by *fifty just* was shown above, n. 2252.

2208. *Will then destroy the whole city for five.*—That hereby is signified, shall man perish for the little which is lacking, appears from the signification of *five*, as denoting a little, concerning which see just above; and from the signification of *city* as denoting truth, concerning which see also above. The human mind as to truths is in the Word compared to a city, and is also called a city; and as to goodnesses, which are as truths, it is compared to the inhabitants thereof; and goodnesses are also called inhabitants; this comparison is most strictly just, for if truths, which are in man's memories,* and in the thoughts of his mind, be without goodnesses, they are as a city without inhabitants, thus cold and empty; moreover, it may also be said of the angels, that they dwell as it were in man's truths, and

* Memory can have spoken of in the plural number, because man has two memories, an exterior and interior memory; see the memorabilia related at the end of the 11th chapter, n. 1069—1076.

infinite the affections of good from the Lord, when men live in love to the Lord and in charity towards his neighbor; for thus they are delighted to dwell, that is, to live with such men: the case is otherwise with those who are principally in some particular truths but not in many good things of charity.

2200. *And He said, I will not destroy if I find there forty-five*—That hereby is signified that men should not perish if there was a capacity of conjunction, appears from the signification of the number forty-five, as denoting conjunction: it was shown above, that the simple numbers retain their signification even when they are multiplied, and thus the greater numbers have the same signification as the lesser; this is the case with the number forty-five, which arises from the multiplying of five into nine, and by reason of this its composition, signifies the same as five and nine; that five signifies a little, was shown, n. 640; and that nine signifies conjunction, or what is joined together, may be seen, n. 2076; consequently for the number under consideration is signified, if goodness be in a little degree joined with truths: that numbers in the Word signify things, or states, appears from what was said above, n. 2132; concerning fifty, and also from what was shown concerning numbers, n. 482, 487, 575, 583, 1203, 1268. Inasmuch as five signify a little, and forty-five conjunction, the very composition of these numbers in this sense is agreeable to such signification, for it is said, *Peradventure there lack five of the fifty just*, whereby is signified, if there should be somewhat less; and afterwards it is said, *I'll then destroy the whole city for five?* whereby is signified, Shall they perish for the little which is lacking? for since five signify a little, this number is not afterwards adopted by itself, but it is said, *I will not destroy if I find there forty-five*, whereby is signified that they should not perish if there was a capacity of conjunction. A further reason why it is here expressed by forty-five, and not if there lack five of fifty, is, because five not only signify a little, as was shown, n. 640, but also disjunction, as was likewise shown above, n. 1066, wherefore to prevent the signification of disjunction, and to express conjunction, this number, that is, forty-five, is named; for forty-five denotes some conjunction, as was said above; so beautifully are all things arranged in their series in the internal sense. With respect to the conjunction of good with truth, it is a mystery, which it is impossible so to describe as to make it comprehensible by the generality of mankind; it may be expedient, however, to say a few words on the subject; the more genuine and pure truth is, so much the better may good from the Lord be adapted thereto, and infused therein, as into a recipient vessel; but the less genuine and pure truth is, so much the less can good from the Lord be adapted thereto and infused therein; inasmuch as they must have a mutual correspondence with each

other, since conjunction is effected according to such correspondence; goodnesses can no more be intermingled into falses, nor can evils be intermingled into truths, as recipient vessels, for they are of contrary nature and qualities, and one rejects the other as its adversary; yes, if they should attempt to join together, one would spew out the other; good would spew out evil as poison, and evil good, as somewhat that excited vomiting: such unity between evil and good, was provided by the Lord, to prevent their being at any time mixed together; for in case they should be mixed together, man would perish: with the doubtful and hypocritical the mixture is near being effected, but still it is not effected, owing to the Lord's protection; this is the reason why the doubtful and hypocritical, in another life, undergo the most dreadful sufferings.

2270. Verse 20. *And he added yet to speak unto them, and said, Peradventure forty be found there; and he said, I will not do it for forty's sake.* He added yet to speak unto them, signifies thought; and said, *Peradventure forty be found there*, signifies those who have been in temptations; and *he said, I will not do it for forty's sake*, signifies that they shall be saved.

2271. *He added yet to speak unto them.*—That hereby is signified thought, appears from the signification of speaking in an internal sense; to speak, or speaking, is nothing else but what flows from thought; and whereas things internal are signified by things external, as understanding by seeing, the intellect by the eye, obedience by the ear, etc., so thinking is signified by speaking.

2272. *And said, Peradventure forty be found there.*—That hereby are signified those who have been in temptations, appears from the signification of the number forty, as denoting temptations, concerning which see a 750. How these things follow in a series, may appear from the nature of temptations; temptations exist for this end, not only that man may be confirmed in truths, but also that truths may be joined together more closely with goodnesses; for in temptation man fights for truths against falses; and whereas he is at such time in interior pain, and in torment, there is a cessation of the delights of the life of lust, and of the pleasures thence derived, in which case good things from the Lord flow in, and at the same time evil things are regarded as abominable; hence come new thoughts, and such as are contrary to the former, to which afterwards he may be headed, and thus turned from things evil to things good, which latter may be joined with truths; and whereas the conjunction of good with truth is affected by temptations, and it was said in the foregoing verse that they should be saved, with whom goodnesses might be joined with truths, therefore this follows which is here said, denoting that they may be joined by temptations: this connection of things is for those who are in the internal sense.

2273. *And he said, I will not do it for forty's sake.*—That hereby is signified that they shall be saved, appears without explanation. Concerning those who are signified by forty-five in the preceding verse, it was said "*I will not destroy, if I find forty-five,*" whereby is signified that they should not perish if goodnesses could be joined with truths; it now follows concerning forty, and it is said, *I will not do it for forty's sake*, whereby it is not signified that they should be saved for the sake of temptations, for some even undergo temptations who fall therein, consequently goodnesses are not joined to truths with them; nay, neither is man saved by reason of temptations, if he places any merit therein; for to place any merit in temptations is a consequence of self-love, which boasts itself on account of such things, and believes that it merits heaven more than others, and at the same time thinks of self-punishment above others, despising others in comparison with itself, all which things are contrary to mutual love, and the heavenly likes thence derived: temptations, in which man conquers, are attended with this effect, that he believes all others to be more worthy than himself, and that he himself is rather inferior than celestial; for each idea of himself are presented in temptations; when, therefore, after temptations he relapses into contrary ideas, it is a proof that he has not conquered; for the thoughts which he had in temptations, are those to which the thoughts may be headed which he has after temptations; and in case the latter thoughts cannot be headed to the former, he has either fallen in the temptations, or comes afterwards to experience similar temptations, and sometimes more grievous, until he is brought to that sobriety and soundness of mind as to believe that he has mistaken nothing: hence it appears, that by forty are here signified those with whom goodnesses may be joined with truths by temptations.

2274. *Verse 30. And he said, Let not, I pray, my Lord be angry, and I will speak; Peradventure thirty be found there; and he said, I will not do it, if I shall find thirty there. And he said, Let not, I pray, my Lord be angry, and I will speak,* signifies anxiety concerning the human race: *Peradventure thirty be found there, signifies somewhat of combat; and he said, I will not do it if I shall find thirty there, signifies that they shall be saved.*

2275. *And he said, Let not, I pray, my Lord be angry, and I will speak.*—That hereby is signified anxiety concerning the human race, does not so plainly appear from the words themselves, as from the affection with which they are spoken. There are two qualities in the internal sense of the Word, namely, a spiritual and a celestial quality; the spiritual consists in comprehending things abstractedly from the letter, to which things the literal sense serves for an object, as in the case of bodily vision,

the things which the eyes see, serve as objects of thinking concerning things more sublime; the celestial quality consists in perceiving solely the affection of the things contained in the internal sense; in the former quality are the spiritual angels, but in the latter the celestial angels; they who are in the latter, or in affection, perceive instantly what the latter involves, when it is read by man, solely from the affection, and thence form to themselves celestial ideas, and this with innumerable variety, and in a manner impossible, according to the agreement of the celestial things of love which is in the affection; hence it may appear what are the secret contents of the Word of the Lord: when, therefore, those words are read, *Let us, I pray, say Lord be angry, and I will speak*, the celestial angels instantly perceive a certain anxiety, and thus an anxiety of love towards the human race; and then, at the same time, innumerable and impossible things are instilled to them concerning the anxiety of love, which the Lord endured whilst He thought of the state of the human race.

1176. *Paradise thirty be found there.*—That hereby is signified somewhat of combat, appears from the signification of the number thirty: The ground and reason why thirty signifies somewhat of combat, consequently a little of combat is, because that number is compounded by multiplication of five, whereby is signified somewhat little, and of six, whereby is signified labor or combat, as was shown, n. 442, 720, 733, 900, 1700: Hence also that number, whosoever it occurs in the Word, signifies somewhat little respectively, as in Zechariah, "I said to them, If it be good in your eyes, give here; and if not, forbear; and they weighed out my hire, thirty silver [pieces]: and Jehorah said to me, Cast that to the potter, the negativeness of the price whereas I was rated by them; and I took the thirty silver [pieces], and cast it into the house of Jehorah to the potter;" (n. 12, 13:) denoting their small estimation of the Lord's merit, and of redemption and salvation by Him; the potter denotes reprobation and regeneration: Hence it is said of the same thirty silver [pieces] in Matthew, "They took the thirty silver [pieces], the price of him that was valued, whom they bought of the sons of Israel, and gave them for the potter's field, as the Lord commanded me," (xviii. 10:) whereas it evidently appears, that thirty here denotes the price of what is little valued: The valuation of a servant, who was accounted vile, was thirty shekels, as appears from Moses, "If an an give a man-servant, or a maid-servant, he shall give unto their master thirty shekels of silver, and the an shall be stored," (Exod. xxi. 32:) how vile a servant was accounted, appears from verses 20, 21, of the same chapter, servant is an internal sense denotes labor: The reason why the Levites were chosen to undertake their ministry, which is described by coming to external warfare, and

to do work in their tent, from a son of thirty years to fifty (Numb. ix. 3, 23, 30, 34, 38, 43) was, because by thirty were signified those who were to be initiated, consequently, who were as yet little able to exercise warfare, as indicated in a spiritual sense. Besides other passages where thirty is mentioned in the Word; as where it is enjoined that upon a young ox they should offer a meat-offering three-fifteens (Numb. xv. 9), the reason whereof was, because the sacrifice of an ox represented natural good, as was shown above, n. 2180, and natural good is little in respect to spiritual good, which was represented by the sacrifice of a ram, and still less in respect to celestial good, which was represented by the sacrifice of a lamb, in relation to which sacrifices another proportion of tenths of a meat-offering was enjoined, as appears in the same chapter, verses 4—6; also Numb. xxvii. 12, 13, 20, 21, 26, 29; num. 8, 4, 9, 13, 14, 15, which proportions would never have been enjoined, unless they had involved deep heavenly meanings. Thirty is also used in Mark, to denote a little; "The seed which fell on good ground, yielded fruit springing up, and growing, and brought forth one thirty, and another sixty, and another an hundred," (m. 8.) where thirty denotes little produce, and that he labored little; these numbers would not have been used, unless they had each involved the things which signify.

2277. *And He said, I will not do it if I shall find thirty there.*—That hereby is signified that they shall be saved, appears from the series of things treated of in the internal sense, consequently without explanation.

2278. *Verses 31. And he said, Behold, I pray, I have taken upon me to speak to my Lord; Peradventure twenty be found there; and He said, I will not destroy it for twenty's sake. He said, Behold, I pray, I have taken upon me to speak to my Lord, signifies here as above, the humiliation of the Humanity before the Divine: Peradventure twenty be found there, signifies if there be not anything of combat, but still there be good: and He said, I will not destroy for twenty's sake, signifies that they should be saved.*

2279. *He said, Behold, I pray, I have taken upon me to speak to my Lord.*—That hereby is signified the humiliation of the Humanity before the Divine, appears from what was said above, n. 2265, where the same words occur.

2280. *Peradventure twenty be found there.*—That hereby is signified, if there be not anything of combat, but still there be good, appears from the signification of twenty. As all numbers which occur in the Word signify things and states, according to what has been said and shown above, see n. 2252, so also it is with twenty, the signification whereof may appear from its derivation, namely, from twice ten. Ten in the Word, as also tenths, signify remission, whereby is signified every good and

truth, which the Lord instructs into man from infancy even to the last period of life, concerning which verses more will be said in the following verse; twice ten, or twice truths, that is, twenty, signify the same thing, but in a superior degree, namely, good. Good things of a threefold kind are signified by twenty, that is, the good things of infancy, the good things of ignorance, and the good things of intelligence; the good things of infancy are what are instructed into man from his first nativity, even to the age in which he begins to be instructed and to know something; the good things of ignorance are what are instructed when he is instructed, and has begun to be acquainted with things; the good things of intelligence are what are instructed when he is capable of reflecting on what is good and true; the good of infancy is instructed from man's infancy to the tenth year of his age; the good of ignorance from the tenth to the twentieth year: from this year man begins to become rational, and to have the faculty of reflecting on good and truth, and to proceed to himself the good of intelligence. The good of ignorance is what is signified by twenty, because they who are in the good of ignorance, do not come into any temptation; for no one is tempted before he is capable of reflecting, and of proceeding, in his particular manner and measure, what is good and true: They who have received good principles by temptations, were tested of in the two verses immediately preceding: the present verse treats of those who are not in temptations, and still are principled in good. It was owing to this signification of twenty, as denoting those who are in possession of this good, which is called the good of ignorance, that all they who went forth out of Egypt, were reckoned from a son of twenty years and upwards; and as it is said, every one that went forth into the army, by whom were meant those who were no longer in the good of ignorance, concerning whom see Num. i. 20, 24, 26, 28, 30, 32, 34, 38, 40, 42, 45; xxi. 4; and that all they who were above twenty years died in the wilderness (chap. xxi. 10, 11), because evil might be imputed to them, and they represented those who fall in temptations. It is from the same ground that estimation was made of a man, from a son of five years to a son of twenty years, twenty shekels (Levit. xxi. 5); and another estimation from a son of twenty years to sixty, fifty shekels, verse 3 of the same chapter. With respect to the good things of infancy, of ignorance, and of intelligence, the case is this; the good of intelligence is the best, for this good is of wisdom, the good which proceeds, namely, the good of ignorance, is indeed good; but whereas there is little of intelligence in it, it cannot be called the good of wisdom, the good of infancy also is indeed good in itself, yet still it is less good than the foregoing; for as yet there is not adjoined to it any truth of intelligence, consequently it has not become any good of wisdom,

but it is only a plant capable of becoming such a good; the knowledges of good and truth are necessary to form man to wisdom, and make him wise as a man: real essential infancy, by which is signified innocence, does not belong to infancy, but belongs to wisdom, as may more fully appear from what will be said at the close of this chapter, concerning infants in another life. By twenty, in this verse, is signified no other good, as was said, but the good of ignorance; which good is not only spoken of as belonging to those who are within the twentieth year, as was said, but also as belonging to all who are principled in the good of charity, and at the same time are in ignorance of truth, as is the case with all within the Church who are principled in the good of charity, and do not know what the truth of faith is, whatsoever may be the cause of their ignorance, many of whom have holy thoughts about God, and are well disposed towards their neighbor; the case is the same with all who are out of the Church, and who are called Gentiles, who are principled in like manner in the good of charity; both the latter and the former, although they are not principled in the truths of faith, yet, being principled in good, they are in a capacity of receiving the truths of faith in another life, alike as infants; for their intellect is not as yet infected with principles of the false, nor is their will thus confirmed in evil of life, because they know not what is false and evil; and this is the nature and effect of the life of charity, that the false and evil of ignorance may easily be headed to truth and good; not so with those who have confirmed themselves in things contrary to truth, and at the same time have lived a life in things contrary to good. In other cases two-breads in the Word signify good, both celestial and spiritual; celestial good, and spiritual thence derived, is signified by the two-breads wherof every loaf of the roas of show-bread was compounded (Levit. xix. 6); and spiritual good by the two-breads of a meat-offering on the sacrifice of a ram (Numb. xv. 4; Psal. 13, 20, 24; Job. 3, 9, 14); concerning which, by the divine mercy of the Lord, we shall speak elsewhere.

2281. *And he said, I will not destroy for twenty's sake.*—That hereby is signified that they shall be saved, appears from the series of things treated of in an internal sense, thus without explanation.

2282. *Yea 52. And he said, Let not, I pray, my Lord be angry, and I will speak yet this time; Peradventure ten be found there; and he said, I will not destroy for ten's sake. He said, Let not, I pray, my Lord be angry, and I will speak yet this time, signifies anxiety still concerning the state of the human race: Peradventure ten be found there, signifies if there should still be remnant; and he said, I will not destroy for ten's sake, signifies that they shall be saved.*

2283. *He said, Let not, I pray, my Lord be angry, and I will*

speak yet this time.—That hereby is signified anxiety concerning the state of the human race, appears from the application of these words; concerning which see above, n. 3373, where the same words occur.

2284. *Remains are to be found there*—That hereby is signified if there should still be remains, appears from the signification of the number ten, as denoting remains, concerning which signification, see n. 878, 1738. But what is meant by remains, was said and shown above in various places, as n. 406, 530, 591, 591, 660, 661, 1050, 1738, 1906, namely, that they are every good and every truth with man, which he concealed in his memories,* and in his life; it is a known thing that there is nothing good and nothing true but from the Lord, also that good and truth continually flow in from the Lord with man, but that the influx is received variously, and thus according to the life of evil, and according to the principles of the false in which man has confirmed himself; these are the things which either extinguish, or suffocate, or pervert, goodnesses and truths continually flowing in from the Lord; to prevent therefore the mixture of what is good with what is evil, and of what is true with what is false, for in case of such mixture man would perish eternally, the Lord separates them, and conceals the goodnesses and truths which man receives in his interior man, whence the Lord will never allow them to come forth so long as man is in evil and the false, but then only when he is in some kind of holy state or in some kind of anxiety of mind, or in sickness, and the like, these things, which the Lord thus treasures up and conceals with man, are what are called remains, whereof much mention is made in the Word, but heretofore it has remained unknown to any what they signified. Man, according to the quality and quantity of remains, that is of goodness and truth belonging to him, enjoys bliss and happiness in another life, for as was said, they are treasured up and concealed in his inner man, and are then manifested when man puts off corporeal and worldly things. The Lord alone is acquainted with the quality and quantity of remains with man, and man can in nowise know this; for man at this day is such, that he can put on a semblance of what is good, when yet inwardly there is nothing but evil; and also man may appear as evil, when yet inwardly he possesses good, wherefore it is on no account allowable for one man to judge of another as to the quality of his spiritual life, for, as was said, the Lord alone knows this; nevertheless it is allowable for every one to judge of another, in respect to his quality as to natural and civil life, for this is of concern to society. It is a very common thing with those who have conceived an opinion respecting any truth of faith, to judge

* See also above, n. 2280.

of others, that they cannot be saved, but by believing as they do, which nevertheless the Lord forbids (Matt. vi. 1, 2); accordingly, it has been made known to me by much experience, that persons of every religion are saved, if by a life of charity they have received remission of good and of apparent truth; these are the things meant by what is here said, that if tea be found they should not be destroyed for tea's sake; whereby is signified, if there were remission, that they should be saved. The life of charity consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others; whereas, they have not the life of charity who are not willing that any should be saved, but such as believe as they themselves do, and especially if they are indignant that it should be otherwise. This may appear from this single circumstance, that more are saved from amongst the Gentiles than from amongst the Christians; for each of the Gentiles as have thought well of their neighbor, and lived in good-will to him, receive the truths of faith in another life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do; for nothing is more delightful and happy to the angels, than to extract those who come from earth into another life.

2285. *I will not destroy for tea's sake.*—That hereby is signified that they shall be saved, appears from the series of things spread of in an internal sense, consequently without explanation.

2286. Verse 28. *And Jehovah went as soon as he left off speaking to Abraham: and Abraham returned to his place.* *Jehovah went as soon as he left off speaking to Abraham*, signifies that this state of perception in which the Lord was, then ceased to be such: and *Abraham returned to his place*, signifies that the Lord returned to the state in which He was before He perceived these things.

2287. *Jehovah went as soon as he left off speaking to Abraham.*—That hereby is signified, that this state of perception, in which the Lord was, then ceased to be such, appears from the signification of speaking, and from the representation of Abraham; to speak, in an internal sense, signifies to think, as was shown above, n. 2271, but in the present case to perceive, because it is said of Jehovah, that He ceased to speak to Abraham; for thought was from perception, as was said above, and perception from the Lord's internal, which was Jehovah; but Abraham represents, in this chapter, the Lord in the human state, as hath been often said above; hence it may appear, that by Jehovah going, when he left off to speak to Abraham, nothing else is signified, in an internal sense, but that that state of perception in which the Lord was, ceased then to be such. The reason why in this chapter so much is said in the internal sense

concerning the Lord's perception and thought, may be seen above, n. 124-12.

1258. *And Abraham returned to his place.*—That hereby is signified that the Lord returned to the state in which He was before He perceived these things, appears from the representation of Abraham in this chapter, as denoting the Lord in the human state; and from the signification of place, as denoting state, concerning which see n. 1273, 1378; thus here to return to his place, in an internal sense, is to return to the state in which He was before. That the Lord was in two states whilst He lived in the world, that is, a state of humiliation and a state of glorification, was said and shown above; His state of humiliation was when in the Humanity, which He derived hereditarily from the mother: His state of glorification when in the Divinity, which He had from Jehovah His Father; the former state, that is, the human state derived from the mother, the Lord altogether put off, and put on the Divine Human state, when He passed out of the world, and returned to the Essential Divinity, in which He was from eternity (John xiv. 8); together with the Humanity made Divine, from both which proceeds the Holy Spirit, which fills the universal heaven; thus from His essential Divinity and the Divine Humanity, by the Holy Proceeding He governs the universe.

OF THE STATE OF INFANTS IN ANOTHER LIFE.

1259. *IT has been given me to know of a certainty, that all infants who die, throughout the whole world, are raised up by the Lord, and conveyed into heaven, and are there educated and instructed by the angels, who have the care of them, and also grow up to maturity as they advance in intelligence and wisdom; hence it may appear, how immense the heaven of the Lord is, as formed only by infants, for they are all instructed in the truths of faith, and in the good things of rational love, and become angels.*

1260. *They who know nothing of the state of life after death, may possibly imagine that infants are in angelic intelligence and wisdom instantly on their passing into another life; but I have been instructed by much experience, that the case is otherwise; they who die soon after their nativity, are of an infantile mind almost as on earth, and know nothing more than infants on earth; for they have with them only the faculty of knowing, and thereby of becoming intelligent, and by intelligence of becoming wise, which faculty is the more perfect by reason of their not being in the material body, but being spirits: that such is their quality when*

they first came into heaven, was not only told me, but was also made manifest to the sight; for at several different times, by the divine mercy of the Lord, there were sent to me infants in choir, and it was also granted to read to them the Lord's Prayer, and at the same time it was given to perceive on such occasions how the angels, in whose company they were, inhaled into their leader and assistant ideas the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception: and afterwards how it was given to the infants to think the same things as of themselves.

2291. The quality of their leader understanding was also shown to me whilst I was praying the Lord's Prayer, and they, at the same time, flowed into the ideas of my thought from their intellectual state, which was so tender that they scarce received anything but the sense of the words; nevertheless, it was manifest that their ideas, in that state of tenderness, were open even to the Lord, that is even from the Lord: for the Lord flows into the ideas of infants, in a more especial manner, from their tender parts, inasmuch as nothing has yet closed their ideas, as with the adult: no principles of the false to hinder the understanding of truth, nor a life of evil to hinder the reception of good, and thus prevent their attaining wisdom.

2292. Hence it may appear, that infants do not come into an angelic state instantly after death, but that they are successively introduced thereto by the knowledge of good and of truth, and this according to all celestial order; for their natural tempers and dispositions are there most exquisitely persued as to all the most minute particulars, and according to all the heats of their inclination they are led to receive the truths of good, and the goods of truth, and this under the Lord's continual direction.

2293. They are more especially and constantly initiated into this state, to know no other father, and afterwards to acknowledge no other but the Lord alone, and that they have life from Him, for that they are lives, that is, truly human and angelic lives, as by virtue of the intelligence of truth and the wisdom of good, which each receives solely from the Lord, hence it is that they know no other but that they were born in heaven.

2294. Frequently when infants have been with me in choir, when as yet they were altogether in an infantile state, they have been heard as a gentle unregulated sound, so that they did not as yet act in unity, according to what they do afterwards, when they become more adult; and what has surprised me, the spirits about me could not forbear attempting to lead them, namely, to think and speak: such desire is innate in spirits, but it was as frequently observed that the infants were repugnant, not being willing so to think nor to speak. I have often perceived the refusal and repugnance attended with a certain species of indignation, and when they had any opportunity given them of speak-

ing, they said only that it was not so. *I have been instructed that such is the temptation of infants in another life, in order to ascertain and delineate them not only to what what is false and evil, but also not to think, speak, and act from others, so that they may not suffer themselves to be led by any other but the Lord alone.*

2213. *When infants are not in that state, but in an interior sphere, that is, an angelical, then they cannot at all be tempted by spirits even though in the midst of them. Sometimes also, infants who are in another life, are sent by the Lord to infants on earth, although the infant on earth is altogether ignorant thereof; they have most especial delight in such association.*

2214. *It was also shown me, how all things are insinuated to them by delights and satisfactions suited to their genius and temper, for it was given to see infants in the most beautiful and ornamental clothing, having their houses encompassed with gardens of flowers, resplendent with colors most pleasing and delightful, and having their tender arms likewise adorned in the same manner. On a time, also, it was given me to see infants, with their virgin guaviness, in a paradisaical garden, not consisting so much of trees as of a kind of beauri espaliers, and arched walks formed thereby, with paths that led towards things interior: and when the infants entered, clad in the manner as above, the beds of flowers, at the entrance, seemed to express joy by their increasing splendor; hence may appear what is the nature of their delights, and also that by what is thus pleasant and delightful, they are introduced into the good things of innocence and charity, which are continually insinuated by the Lord into their delights and pleasures.*

2215. *Moreover infants, in proportion as they are perfected, are also encompassed with atmospheres according to the state of their perfection. That atmospheres exist in another life, with innumerable varieties, and of inexpressible beauty, may be seen from what is declared from experience, n. 1623; there are exhibited to them, more especially atmospheres, consisting as it were of infants sporting in the most manifest inconspicuous parts thereof, but of forms perceptible only by a most internal idea, from which forms they conceive this celestial idea, that every single thing about them is alive, and that they are in the Lord's life, which affords with happiness their inward parts.*

2216. *It was shown me, by a method of communication familiar in another life, what is the nature of the ideas of infants; when they see any objects, it is as if every single thing they see was alive, so that they have life in each particular idea of their thought; and it was perceivable, that infants on earth have ideas nearly similar until they are engaged in their plays and pastimes, far as yet they have no capacity of reflecting on what is inanimate, such as the adults have.*

2299. Infants are more especially instructed by representations suited to their tempers and passions, and it is impossible for any one to conceive or believe how beautiful these representations are, and at the same time how full of wisdom from what is within. Thus by degrees is instilled in them intelligence, which derives its animation from good: it is permitted to relate a single representative, which it was given me to see, whence conclusions may be made concerning the rest: a representation was exhibited of the Lord rising out of the sepulchre, and at the same time of the uniting of His Humanity with the Divinity, which was effected in a manner as wise, as to exceed all human wisdom, and at the same time in a manner innocently infantile; there was exhibited also the idea of a sepulchre, but not the idea of the Lord together with it, except so remotely, that the Lord was scarcely perceived, but as from a distant view, by reason that in the idea of a sepulchre there is somewhat connected with what is sad and funeral, which was thus removed; afterwards there was exhibited into the sepulchre, with the utmost caution, a kind of atmosphere appearing as a thin watery vapor, to represent, by a removal also of every improper idea, spiritual life in baptism: after this I was represented the Lord's descent to those that were bound, and His ascent with them into heaven, and this with incomparable presence and purity, and in order to accommodate the representation to infant minds, when the Lord was represented as with the bound in the earth beneath, there were let down small cords almost undiscernible, of the softest and finest texture, to aid him in his ascent; guarding at the same time, with a holy fear, against admitting anything into the representation that did not image and lead their tender thought to somewhat spiritually-celestial; not to mention other representatives in which infants are principled, and by which they are led to the knowledge of truth and the affections of good, as by sports adapted to their infant minds.

2300. Moreover infants are of different tempers and passions, and this by reason of the hereditary disposition they derive from their parents, and by accretion from their imitation of many generations: for the actual character of parents confirmed by habit, puts on nature, and is implanted hereditarily in infants, whence come their different inclinations.

2301. In general, infants are of a genius and temper either celestial or spiritual. They who are of a celestial genius are readily distinguished from those of a spiritual genius, in the former there is more of a softness in their thoughts, words, and actions, so that scarce anything appears but what flows from the love of good to the Lord and towards other infants, whereas the latter do not discover the same softness, but something as it were of quickness and smartness manifests itself in all their behaviour; the like also appears from their reasonings, and from other cir-

circumstances; thus every infant differs from every other as to its disposition, and every one is educated according to such difference.

1202. There are certain societies of angels, and these many in number, which have the care of infants; they are chiefly of the female sex, consisting of such as in the life of the body have had the most tender love towards infants.

1203. The angelic spirits who are above in front, discoursing with me in angelic speech, not distinguished into expressions, declared that their state was a state of the tranquillity of peace, and that there were also infants amongst them, and that they had a perception of thus arising from consort with them; those spirits were also of the female sex. They discoursed, moreover, concerning infants on earth, declaring that immediately on their nativity, there are angels attendant on them from the heaven of innocence; and in the succeeding age, angels from the heaven of the tranquillity of peace. afterwards angels from the societies of charity, and next, other angels, in proportion as innocence and charity decrease with the infant children; and lastly, when they become more adult, and enter into a life alienated from charity, angels indeed are present, but more remotely, and this according to the ends of life, which the angels direct, by insinuating continually good rules, and averting evil ones; and in proportion as they are able or unable to effect this, their influx is nearer or more remote.

1204. Many may possibly conjecture, that infants continue infants in another life, and that they are as infants amongst the angels; they who are unacquainted with the nature of angels, may possibly be confirmed in this opinion, by the carved images often to be seen in churches, and in other places, where angels are exhibited under the figure of infants; but the case is altogether otherwise; it is intelligence and wisdom which constitute an angel, and so long as infants have not intelligence and wisdom, they are indeed amongst angels, but they are not angels; but when they become intelligent and wise, they then first become angels; you, what much surprised me, they then do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius; intelligence and wisdom are ever attended with this effect, for it must be almost in all, that understanding and judgment, and life grounded therein, cause every one to appear as an adult both to himself and others. That this is the case, I have not only learnt by information from the angels, but also from discourse with one who died when an infant, and afterwards appeared as an adult; this same adult discoursed also with his brother, who died in adult age, and this from such an abundance of mutual brotherly love, that the brother could not refrain from weeping, declaring that it seemed to him as if it were love itself which was speaking to him; not to mention other examples of a similar kind.

1800. There are some who imagine innocence to be the same thing as infancy, by reason of what the Lord said concerning infants, that if such to the Kingdom of heaven, and that they who do not become as infants, cannot enter into the Kingdom of heaven; but they who give in to such imagination, are unacquainted with the internal sense of the Word, and consequently with what is meant by infancy. By infancy is meant the innocence of intelligence and wisdom, which is such, that they acknowledge themselves to have life from the Lord alone, and that the Lord is their only Father, for man is man by virtue of the intelligence of truth and the wisdom of good, which he has solely from the Lord; real essential innocence, which in the Word is called infancy, has no existence or abode but in wisdom, inasmuch that the wiser any one becomes, so much the more innocent he is; wherefore the Lord is essential innocence, because He is essential wisdom.

1801. With respect to the innocence of infants, inasmuch as it is as yet without intelligence and wisdom, it is only a sort of plane to receive genuine innocence, which they receive in proportion as they become wiser. The quality of the innocence of infants was represented to me by a kind of wooden image a small coil of life, which is straight in proportion as they are perfected, by the knowledge of truth and the affections of good; afterwards the quality of genuine innocence was represented to me by a most beautiful infant, perfectly alive and naked; for real innocents, who are in the innermost heaven, and thereby nearest to the Lord, appear in the eyes of other angels no otherwise than as infants, and indeed naked, for innocence is represented by nakedness, which does not excite shame, according to what is written of the first man and his wife in paradise. In short, the more the angels are in wisdom, so much the more innocent they are, and the more innocent they are, so much the more they appear to themselves as infants; hence it is that innocence in the Word is signified by infancy; but, by the divine mercy of the Lord, more will be said elsewhere concerning the state of innocence.

1802. I have discoursed with the angels concerning infants, whether they are pure from evil, inasmuch as they have committed no actual evil, like the adult; but it was given me to understand, that they are still in evil, yet, that they are nothing but evil, notwithstanding that they, like all the angels, are withheld from evil and preserved in good by the Lord, and this in such a sort, that it appears to them as if they were in good of and from themselves; wherefore also infants, after that they become adult in heaven, in order to prevent their entertaining this false notion concerning themselves, that the good which they have is from themselves, and not from the Lord, are remitted at times into their own evil which they have received hereditarily, and are left therein, until they know, acknowledge, and believe, that the case is so. A certain one who died an infant, but who

because adult in heaven, was in this opinion, namely, that the good he had won from himself, and not from the Lord, wherefore he was reënted into the life of evil in which he was born, and then it was given me to perceive from his sphere, that he had a desire to rule over others, and that he made light of the abominations of lust and concupiscence, which evils he derived hereditarily from his parents; but as soon as he acknowledged this to be the case with him, he was again received amongst the angels with whom he was before banished.

2008. No one ever suffers punishment in another life on account of hereditary evil, because it is not his, consequently he is not blameable for it; but he suffers punishment on account of actual evil, which is his, consequently in proportion as by actual life he has appropriated to himself hereditary evil, according to what was said above, n. 166. The reason why infants, when grown adult, are reënted into the state of their hereditary evil, is not that they may suffer punishment, but it is in order to convince them, that of themselves they are nothing else but evil, and that by the Lord's mercy they are raised out of hell, which appears to them, into heaven, and that they are not in heaven by virtue of their own merit, but of the Lord; and thus to prevent their boasting and priding themselves for the good which they possess; for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

2009. From the above circumstances it may appear, what is the nature of the education of infants in heaven, namely, that by the intelligence of truth, and the wisdom of good, they are introduced into the angelic life, which is love to the Lord, and mutual love in which is innocence; but how contrary to this the education of infants on earth is, may appear from the following example amongst many others which might be mentioned. On a time I was in the street of a great city, and saw little children fighting together. a crowd of people immediately gathered round them, and beheld the sight with much satisfaction, and I was informed that parents themselves sometimes excite their children to such combats. the good spirits and angels, who saw these things through my eyes, held them in such aversion, that I was made sensible of the horror they expressed, especially at this circumstance, that parents should excite their children to such things; they declared, that by so doing, parents extinguish in the young beams of their children all mutual love, and all innocence, which they receive from the Lord, and initiate them into Anticels and revenge, consequently that they do their utmost to exclude their children out of heaven, where nothing but mutual love prevails. Let all parents therefore, who wish well to their children, beware of such practices.

GENESIS.

CHAPTER THE NINETEENTH.

2810. THE INTERNAL SENSE of the Word has been frequently treated of in the foregoing work; but I am well aware that few can believe that there is such a sense contained in all the particulars of the Word, not only the prophetic, but also the historical: that there is such a sense in the prophetic parts, may be more easily believed, because in them there is not such a regular series of things treated of, and at the same time, there occur therein strange unaccustomed forms of expression; hence every one is led to imagine that they involve some deep meaning: but that this is the case also in the historical parts, is not so obvious, as well because it has never, heretofore, entered into the mind of any one to suppose so, as because historical relations are of such a nature, that they engage and confuse the attention more to themselves, and thereby divert the mind from thinking of anything deeper contained in them; a farther reason is, because the historical things are truly such as they are related: but still every one may be led to conclude, that even in the historical parts of the Word, there is inwardly something celestial and divine which does not outwardly appear, and in such conclusion he may be confirmed. First, from this consideration, that the Word was sent down from the Lord through heaven to man, and consequently that it is different in its origin from what it is in its external derivative form; the nature of such difference, and why the Word such as it is in its origin is not even seen, and consequently is not acknowledged by those who are of a more worldly mind, will be abundantly shown in the following pages. Secondly, he may be confirmed by this consideration, that the Word as being divine, is not only written for man, but also for the angels attendant on man, as is to serve not only for use to the human race, but also for heaven; and that that the Word is a medium effecting the union of heaven and earth; this union is by the Church, and indeed by the Word in the Church, which Word, therefore, is of such a nature, and is distinguished from all other writings. As to what concerns the historical parts of the Word in particular, unless they, in like manner with the other parts, contained things divine and celestial abstractedly from the letter, it would not be possible they should be acknowledged as the inspired Word, by any person of a deep and comprehensive way of thinking, much less that they are inspired as to every jot, for what would such a person say concerning what is related in the

Divine Word, of the admirable affairs of Lot's daughters, at the end of this chapter? or concerning Jacob, is that he peeled the rods, and made them white, and placed them in the water troughs, in order that the flock might bring forth of diverse colours, streaked and spotted? not to mention other circumstances recorded in the rest of the Books of Moses, and in the Books of Joshua, of Judges, of Samuel, and of the Kings, which would be of no importance, and consequently of no significance whether they were known or unknown, unless they involved divine secrets concealed deep under the letter; if this were not the case, they would differ nothing from other historical relations, which sometimes are so composed, as to seem adorned with a greater power of affecting the mind of the reader. Inasmuch as the learned part of the world are ignorant that things divine and celestial lie inwardly concealed, even in the historical parts of the Word, if they were not impressed with a holy reverence for the books of the Word received from their earliest youth, they would be easily induced to say in their hearts, that the Word is not holy, and that its holiness is only then derived from the holy impressions received in early life, when yet this is not its true source, but the Word is holy in consequence of its internal sense, which is celestial and divine, and which is effective of the union of heaven with earth, that is, of angelic minds with those of men, and thus of the latter with the Lord.

2811. That such is the nature and quality of the Word, and that it is hardly distinguished from all other writings, may appear even from this consideration, that not only all names signify things, as was shown above, n. 1226, 1228, 1276, 1688; but also every single expression has a spiritual sense, and consequently has a different signification in heaven from what it has on earth, and this without exception, both in the prophetic and historical parts of the Word; when these names and these expressions are unfolded in their celestial sense, according to their constant signification in the Word throughout, there is then produced the internal sense which is the Angelic Word: this twofold sense of the Word bears a resemblance to body and soul, the literal sense being like the body, and the internal sense like the soul, and as the body lives by the soul, so the literal sense lives by the internal; the life of the Lord flowing through the latter into the former, according to the affection of the person who reads it; hence it is manifest how holy the Word is, although to worldly minds it does not so appear.

CHAPTER XIX.

1. AND there came two angels to Sodom, in the evening, and Lot was sitting in the gate of Sodom, and Lot rose, and

rose up to meet them, and he bowed himself with his face to the earth.

2. And he said, Behold, I pray my lords, turn down, I pray, to the house of your servant, and tarry all night, and wash your feet, and in the morning ye may arise, and go on your way; and they said, Nay, but we will stay all night in the street.

3. And he pressed them exceedingly, and they turned down to him, and came to his house, and he made them a feast, and baked unleavened bread, and they did eat.

4. Hardly as yet were they laid down, when the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the farthest part.

5. And they cried unto Lot, and said to him, Whence are the men who came to thee by night? bring them out to us that we may know them.

6. And Lot went out to them to the outer door [*javann*], and shut the inner door [*setann*] after him.*

7. And he said, I pray you, my hearers, do not evil.

8. Behold, I pray, I have two daughters, who have not known man, let me, I pray you, bring them out to you, and do ye to them as is good in your eyes; only to these men do not anything, because therefore they came into the shadow of my beam.

9. And they said, Come farther; and they said, Is one come to square, and shall he judge in judging? nor will we do evil to thee more than unto them: and they pressed on the man, on Lot exceedingly, and they came near to break the inner door [*setann*].

10. And the men put forth their hand, and brought Lot into the house to them, and shut the inner door.

11. And the men who were at the outer door [*javann*], they smote with blindness, some small even to great, and they labored to break the outer door [*javann*].

12. And the men said unto Lot, Hast thou here any as yet? son-in-law, and thy sons, and thy daughters, and whosoever thou hast in the city, bring forth from the place.

13. For we destroy this place, because the cry of them is become great before Jehovah, and Jehovah hath sent us to destroy it.

14. And Lot went forth, and spake unto his son-in-law that were receiving his daughters, and said, Arise go forth from this place, because Jehovah is destroying the city; and he was as one that jesteth in the eyes of his son-in-law.

* In our language we have no single words to express the difference here pointed out between the Latin *janua* and *ostium*, *portal* and *entrance*, according to our custom, the outer door, and within the inner door. It is necessary to attend to this distinction, in order to understand what is said in this chapter concerning these two doors.

15. And when the day-dawn arose, the angels urged Lot to make haste, saying, Arise, take thy wife, and thy two daughters, which are thine, lest peradventure thou be consumed in the iniquity of the city.

16. And he lingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the closeness of Jammam upon him, and brought him forth, and set him without the city.

17. And it came to pass, when they brought them forth abroad, he said, Escape for thy soul, look not back behind thee, and do not stand still in all the plain, escape to the mountain, lest peradventure thou be consumed.

18. And Lot said unto them, I pray, not so, my lords.

19. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy, which thou hast done with me, to make my soul alive, and I shall not be able to escape to the mountain, lest peradventure evil adhere to me, and I die.

20. Behold, I pray, this city is near to flee thither, and it is small, let me escape, I pray, thither; is not it small? and my soul may live.

21. And he said and unto him, Behold I have accepted thy face also as this word, that I will not overthrow the city of which thou hast spoken.

22. Hasten, escape thither, because I cannot do anything till thou be come thither; therefore he called the name of the city Zoar.

23. The sun went forth upon the earth, and Lot came to Zoar.

24. And Jammam caused to rain upon Sodom and Gomorrah sulphur and fire from Jammam out of heaven.

25. And he overthrow those cities, and all the plain, and all the inhabitants of the city, and what is budding in the field.

26. And his wife looked back behind him, and became a statue of salt.

27. And Abraham rose in the morning, to the place where he had stood there before Jammam.

28. And he looked against the face of Sodom and Gomorrah, and against all the face of the land of the plain, and behold the smoke of the land rose up, as the smoke of a furnace.

29. And it came to pass in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt.

30. And Lot came up out of Zoar, and dwelt in a mountain, and his two daughters with him, because he feared to dwell in Zoar, and he dwelt in a cave, he ^{and} his two daughters.

33. And the first-born said to the younger, Our father is old, and there is no man in the earth, to come to us, according to the way of the whole earth.

34. Come, let us make our father drink wine, and let us lie with him, and we shall make seed alive of our father.

35. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down, and in her rising up.

36. And it came to pass on the morrow, that the first-born said to the younger, Behold, I lay yesterday with my father, let us make him drink wine also this night, and come, do thou lie with him, and we shall make alive seed of our father.

37. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down, and in her rising up.

38. And the two daughters of Lot conceived of their father.

39. And the first-born brought forth a son, and called his name Moab, he is the father of Moab, even to this day.

40. And the younger also, she brought forth a son, and called his name Ben-ammi, he is the father of the sons of Ammon, even to this day.

THE CONTENTS.

2312. IN this chapter, in the internal sense, by Lot is described the state of the spiritual Church which is principled in the good of charity, but which is in external worship, how in process of time it degenerates.

2313. The *first state* of that Church, in regard to its members being principled in the good of charity, and acknowledging the Lord, and that from Him they are confirmed in good, is described, verses 1—3; and that they are saved, verse 12. The *second state*, in regard to evils beginning to set against goodness, but that the members of the Church are powerfully withheld from evils, and kept in goodness, by the Lord, is described, verses 14—16. Their weakness is described, verse 17; that they are saved, 19. The *third state*, in regard to their no longer thinking and acting from an affection of good, but from an affection of truth, is described, verses 18—20; and that they are saved, verse 25. The *fourth state*, in regard to the affection of truth perishing, which is Lot's wife become a statue of salt, is described, verse 26. The *fifth state*, in regard to impure good succeeding, or good grounded in what is false, which is Lot in the care of the mountains, is described, verse 30. The *sixth state*, in regard to the good being as yet

more adulterated and falsified, is described, verses 31—33. In like manner truth, verses 34, 35. That thence is conceived and born somewhat resembling a Church, whose good so called is Man, and whose truth also so called is a son of Amenon, verses 37, 38.

3314. Moreover, in the internal sense, by the inhabitants of Sodom is described the state of those within the same Church who are in opposition to the good of charity; and how evil and the false grew and increased with them in process of time, until there was nothing belonging to them but what was evil and the false.

3315. Their *first state*, that they are contrary to the good of charity, and thereby oppose the Lord, is described, verses 4, 5. Their *second state*, that they obstinately hardened themselves, and reject good, notwithstanding their being informed concerning the good of charity, and concerning the delights of the affections thereof, is described, verses 6—8. That they also attempted to destroy the essential good of charity, but that the Lord protects it, is described, verses 9, 10. Their *third state*, that at length they become such that they cannot even see truth and good, still less that truth leads to good, is described, verse 11. That those being possessed by evil and the false, they must needs perish, is described, verse 13. The *fourth state*, which is their destruction, is described, verse 14; and that all goodness and truths are separated from them.

3316. That the good are separated from the evil, and that the good are saved, by the Lord's Humanity made Divine, is described, verses 27—29.

THE INTERNAL SENSE.

3317. Verse 1. *AND there came two angels to Sodom in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth. There came two angels to Sodom, in the evening,* signifies visitation which precedes judgment; two angels signify the Divine Humanity and the Holy Proceeding of the Lord, to which judgment belongs; Sodom denotes the wicked, especially those who are within the Church; evening is the time of visitation; and Lot was sitting in the gate of Sodom, signifies those who are principled in the good of charity, but who are in external worship, who here are Lot; those are amongst the wicked, but separated from them, which is to sit in the gate of Sodom: and Lot saw, signifies the conscience of each; and rose up to meet them, signifies acknowledgment and the affection of cha-

city: and bowed himself with his face to the earth, signifies translation.

2038. *There come two angels to Sodom in the evening.*—That hereby is signified visitation, which precedes judgment, may appear from what was said by the three men, or Jehovah, in the preceding chapter; and also from what follows in this chapter; and further, from the signification of evening: in the preceding chapter Jehovah said, "I will go down and see whether the inhabitants of Sodom and Gomorrah have made a consummation, according to the cry which is come to Me, and if not, I will know," (verse 20, 21;) by which words it is there shown, is signified visitation which precedes judgment. In this chapter is described the real act of visitation, and afterwards judgment, as appears from what follows: that evening signifies the time of visitation, will be seen below: what visitation means, and that it precedes judgment, may be seen, n. 1042. The subject treated of in the foregoing chapter was concerning the perverted state of the human race, and the Lord's grief and intercession for those who are in evil, but still in some goodness and truth: wherefore the subject which now follows is concerning the salvation of those who are in some goodness and truth, and who are represented in this chapter by Lot; and at the same time concerning the destruction of those who are altogether immersed in evil and the false, who are here signified by Sodom and Gomorrah.

2039. *That two angels signify the Lord's Divine Humanity and Holy Proceeding, to which judgment belongs appears* as well from the signification of angels in the Word, as from this consideration, that mention is here made of two angels. That angels signify some particular Divine essential belonging to the Lord, knowable and determinable only from the sense of the things treated of, was shown above, n. 1020; that they here signify the Lord's Divine Humanity and Holy Proceeding, is evident from this circumstance, that by the three men, who were with Abraham, was meant the Lord's essential Divinity, the Divine Humanity, and the Holy Proceeding, see n. 2140, 2156, 2216; hence, and from this consideration that they are called Jehovah, verse 24, and also from the signification of angels, n. 1025, it is very clear, that by two angels is here meant the Lord's Divine Humanity and Holy Proceeding.

2020. *Why there were here only two angels, when with Abraham there were three men, is a mystery which cannot be unfolded in a few words; it may, however, in some degree appear from this consideration, that the subject treated of in this chapter is concerning the salvation of the faithful, and the damnation of the unbelieving; and it is evident from the Word, that judgment belongs to the Lord's Divine Humanity and Holy Proceeding; that judgment belongs to the Divine Humanity, is evident from John, "The Father judgeth no man, but both*

given all judgment to the Son," (v. 22.) by the Son is meant the Divine Humanity, see n. 2153. That judgment belongs also to the Holy Proceeding from the Lord's Divine Humanity, is evident likewise from John, "If I go away, I will send the Comforter to you, and when He is come, He shall reprove the world of sin, of justice, and judgment," (xvi. 8.) and that the Holy Proceeding is from the Lord, is evident from these words in the same Evangelist, "He shall not speak of Himself, but He shall receive of Mine, and shall declare it," (xvi. 13, 14.) and this when the Humanity was made Divine; that is, when the Lord was glorified, according to what is written again, "The Holy Ghost was not yet, because Jesus was not yet glorified," (John vi. 12.)

2021. In regard to what is here said of judgment, as belonging to the Lord's Divine Humanity and the Holy Proceeding, the case is this; the human race could no longer have been saved, unless the Lord had come into the world, and united the Divine Essence to the Human Essence; for without the Lord's Humanity made Divine, salvation could no more have reached to man, see n. 1990, 2016, 2034, 2038. The essential holiness proceeding from the Lord's Divine Humanity, is what separates the wicked from the good, for the wicked do so far and dread the holiness of the Lord, that they cannot come near to it, but fly far away from it, each according to his own profanity, into their respective hells.

2022. That Sodom signifies the wicked, especially those within the Church, appears from the signification of Sodom, as denoting the evil of self-love, concerning which, see n. 2020, 2246; consequently as denoting those who are in that evil. They who receive the Word merely according to the sense of the letter, may possibly suppose, that by Sodom is understood a filthy abomination which is contrary to the order of nature, but in the internal sense, by Sodom is signified the evil of self-love, from which all evils of every kind are derived as from their fountain; and the evils thence derived are called adulteries in the Word, and are described by adulteries, as will appear from those passages of the Word which will be adduced at the end of this chapter.

2023. That evening is the time of extinction, appears from the signification of evening: states of the Church are compared in the Word both to times of the year, and to times of the day; to times of the year, as summer, autumn, winter, and spring; and to times of the day, as mid-day, evening, night, and morning; for there is an exact resemblance between them. The state of the Church, which is called evening, is when there is no longer any charity, consequently when there begins to be no faith, and then when the Church comes to be; this is the evening which is succeeded by night, see n. 22; there is also a state of

the Church which is called evening, when charity, and consequently faith, begins to shine forth, then when a new Church arises; this evening is the twilight before the morning, see n. 183, thus evening signifies both states, for it is provided of the Lord, that when a Church ceases to be, a new Church arises, and this at the same time, for without a Church to some part of the globe, the human race could not subsist, inasmuch as they would have no conjunction with heaven, as was shown, n. 428, 687, 901, 3034; this chapter treats of each state of the Church, that is, of the rise of a new Church, which is represented by Lot, and of the destruction of the old Church, which is signified by Sodom and Gomorrah, as may appear from the contents; hence it is, that here it is said, that two angels came to Sodom in the evening; and that mention is made of what was done in the evening, from verse 1—8, and of what was done in the night, from verse 4—11, and of what was done in the morning, or at the day-dawn, from verse 19—22, and of what was done after that the men went forth, from verse 23—25. It is in consequence of evening signifying these states of the Church, that it also signifies visitation which precedes judgment, for when judgment is at hand, that is, the salvation of the faithful, and the damnation of the unbelieving, then visitation precedes, or an examination of the qualities of each, whether they have any charity and faith: this visitation is effected in the evening, wherefore also the visitation itself is called evening, as in Zephaniah, "Woe unto the inhabitants of the sea-coast, the nation of the Cherethites, the word of Jehovah is against you, Canaan, the land of the Philistines, and I will even destroy thee, that there shall be no inhabitant; the remains of the house of Judah shall dwell in the houses of Askelon, they shall be down in the evening, because Jehovah their God will visit them, and will bring back their captivity," (n. 8, 7.)

3034 And Lot was sitting in the gate of Sodom.—That hereby are signified those who are in the good of charity, but in external worship, who here are Lot, and who are amongst the wicked, but separate from them, which is, to sit in the gate of Sodom, may appear from the representation of Lot, and from the signification of gate, and also of Sodom: First from the representation of Lot; Lot, when he was with Abraham, represented the Lord's external degree, consequently His external man, as was shown above, n. 1428, 1434, 1847; now when he was separated from Abraham, he no longer retains the representation of the Lord, but the representation of those who are the Lord's, that is, the external men of the Church, who are those that are principled in the good of charity, but in external worship; yea, Lot in this chapter not only represents the external man of the Church, or what is the same thing, the external Church, such as it is in the beginning, but also such as it is in its progress, and

also in its end; the end of that Church is what is signified by Noah and the son of Amos, as will appear, by the divine mercy of the Lord, from the series of what follows; it is common in the Word, for one person to represent several states which succeed, and which are described by successive acts of his life. The same may appear secondly from the signification of gate; a gate is that by which there is entrance into a city, and departure out of a city; consequently, to sit in the gate have signifies to be indeed amongst the wicked, but still to be separate from them; as is the case with the members of the Church who are principled in the good of charity; such, although they are with the wicked, are nevertheless separate from them, not as to civil society, but as to spiritual life. That *Sodom* signifies evil in general, or what is the same thing the wicked, especially those within the Church, was said above, n. 2322.

2323. *And Lot saw.*—That hereby is signified conscience, that is, the conscience of those who are in the good of charity, but in external worship, may appear from the signification of seeing; to see in the Word signifies to understand, according to what was said, n. 807, 1584, 1806, 1807, 2150; but in an internal sense it signifies to have faith, concerning which its signification, by the divine mercy of the Lord, more will be said when we come to explain verse 32, chap. xiv. of Genesis. The ground and reason why it here signifies conscience, is, because they who have faith, have conscience also, the former being inseparable from the latter, and indeed so inseparable that it is the same thing whether we speak of faith or conscience: by faith is meant the faith by which comes charity, and which is grounded in charity, consequently which is itself charity, for faith without charity is no faith; and as faith cannot exist without charity, so neither can conscience.

2324. *And he rose up to meet them.*—That hereby is signified acknowledgment, and also the affection of charity, may appear from this consideration, that Lot when they came, instantly acknowledged that they were angels; but not so the men of Sodom, of whom it is thus written, "They cried unto Lot, and said, Where are the men who came to thee by night? bring them out to us, that we may know them," (verse 5.) in an internal sense these words signify that they within the Church, who are principled in the good of charity, acknowledge the Divine Humanity and Holy Proceeding of the Lord, understood by the two angels, but not so they who are not principled in the good of charity. That the same words involve also the affection of charity, is evident from this circumstance, that Lot, by whom are represented those who are principled in the good of charity, you, by whom is signified the good of charity itself, invited them into his house.

2325. *And bowed himself with his face to the earth.*—That

humbley is signified humiliation, may appear without explanation. The reason why, in old times, especially in the representative Churches, they bowed themselves so low, as to lay their faces on the earth was, because the face signified the interior of man, see n. 358, 1899; which they had on the earth, because the dust of the earth signified what is profane and cursed, see n. 278; consequently they hereby represented, that of themselves they were profane and cursed; therefore they prostrated themselves with the face pressed to the earth, even rolling themselves in dust and ashes, and also scattering dust and ashes on their heads, as may appear from Lament. ii. 10; Ezek. xivii. 18; Micah i. 10; Josh. vii. 6; Rev. xviii. 13; and from other places. Hereby they represented a state of true humiliation, which cannot have place except with those who acknowledge that of themselves they are profane and cursed, and those that they cannot of themselves look to the Lord, whose there is nothing but what is Divine and Holy; wherefore, as far as man is principled in a knowledge and acknowledgment of what he is of himself, so far he is capable of being in true humiliation, and so far in true adoration during Divine worship, for in all worship there must needs be humiliation, otherwise there is nothing of adoration, consequently nothing of worship. The reason why a state of humiliation is essential to worship is, because in proportion as the heart is humbled, in the same proportion self-love and every evil thence derived ceases, and in proportion as this ceases, in the same proportion goodness and truth, that is, charity and faith, flow in from the Lord, for what opposes the reception of these heavenly principles, is chiefly self-love, as containing in it contempt of others in comparison with itself, together with hatred and revenge if it be not worshipped, and also unmercifulness and cruelty, consequently the very worst of all evils, with which goodness and truth can have no place, inasmuch as they are opposites.

2225. Verse 2. *And he said, Behold, I pray, my Lords, turn down, I pray, to the house of your servant, and tarry all night, and wash your feet: and in the morning ye may arise, and go on your way: and they said, Nay, but we will stay all night in the street.* *And he said, Behold, I pray, my Lords,* signifies the interior acknowledgment and confession of the Lord's Divine Humanity and Holy Franchising: *turn down, I pray, to the house of your servant, and tarry all night,* signifies an invitation to have abode with him; to the house of your servant, is in the good of charity: *and wash your feet,* signifies application to his internal creed, *and in the morning ye may arise and go on your way,* signifies confirmation hereby in goodness and truth; *and they said, Nay,* signifies doubt which usually attends temptation; *but we will stay all night in the street,* signifies that he was as it were willing to judge from truth.

2020. *And he said, Behold, I pray, my Lords.*—That hereby is signified an interior acknowledgment and confession of the Lord's Divine Humanity and Holy Proceeding, appears from the acknowledgment and benediction spoken of just above: here immediately follows confession, for it is confession which says, "*Behold, I pray, my Lords.*" Interior confession is that of the heart, which exists in humiliation, and at the same time in the affection of good; but exterior confession is that of the lips, which it is possible may exist in a feigned humiliation and in a feigned affection of good, which in reality is no humiliation and affection at all, as is the case of those who make confession of the Lord for the sake of their own honor, or rather of their own worship, and of their own gain; these deny in heart what they confess with the mouth. It is here said in the plural number, "*My Lords,*" and the reason why it is so expressed is the same as in the foregoing chapter, where mention is made of three men, because as there there signify the essential Divinity, the Divine Humanity and the Holy proceeding, so two here signify the Lord's Divine Humanity and Holy Proceeding, as it was said above; that these are one, is known to every one within the Church, and inasmuch as they are one, they are also in the following verses mentioned in the singular number, as in verse 17, "*I came to pass, when they brought them forth abroad, he said, Escape for thy soul,*" and in verse 19, "*Behold, I pray, Thy servant hath found grace in Thy eyes, and Thou hast made great Thy mercy, which Thou hast done with me,*" and in verse 21, "*And he said unto him, Behold I have accepted thy face also as to this word, that I will not overthrow the city;*" and in verse 22, "*Because I cannot do anything till thou come thither,*" That the essential Divinity, the Divine Humanity, and the Holy Proceeding, see Jehovah, appears from the foregoing chapter, where the three men are throughout called Jehovah, as in verse 13, "*Jehovah said to Abraham;*" and in verse 14, "*Shall anything be wonderful for Jehovah;*" and in verse 22, "*Abraham was yet standing before Jehovah;*" and in verse 23, "*Jehovah went when he left off speaking to Abraham;*" consequently the Divine Humanity and the Holy Proceeding is Jehovah, as it is also called in this chapter, verse 24, "*And Jehovah ceased it to rain upon Sodom and Gomorrah, sulphur and fire from Jehovah out of heaven;*" concerning the internal sense of which verses will be seen presently; that the Lord is real Jehovah Himself, who is so often named in the historical and prophetic parts of the Old Testament, may be seen, n. 1736. They who are truly men of the Church, that is, who are principled in love to the Lord and in charity towards their neighbors, know and acknowledge a Trinity, but still they humble themselves before the Lord, and adore Him alone, inasmuch as they know, that there is no access to the essential Divinity, which is called the

Father, but by the Son, and that all the Holiness, which is of the Holy Spirit, proceeds from Him; and when they are in this idea, they adore no other than Him, by whom and from whom are all things, consequently they adore One, nor do they divide their ideas by directing them to three, as is the case with many within the Church, and as may appear from the examples of many in another life, especially from the learned, who have imagined themselves particularly skilled in the mysteries of faith; on examination of such in respect to the idea they have had of one God, whether there be three persons, three infants, three eternal, three omnipotent, and three Lords, it was manifestly perceived that they had an idea of three, for in another life them is given a communication of ideas, when yet it is expressly said in the Creed, that there are not three persons, nor three infants, nor three eternal, nor three omnipotent, nor three Lords, but One, as is really the case; thus they confessed, that with the mouth they indeed ascribed God to be One, but still they thought, and some of them believed in three, whom they could in idea separate, but not join together; the reason whereof is, because all mysteries, even those of the deepest nature, are attended with some idea, for without an idea nothing can have place in the thoughts, or be retained in the memory; hence in another life it is manifest, as in open day, what kind of thought, and what kind of faith derived from thoughts, every one has formed to himself concerning one God. Yes, even the Jews in another life, when they hear that the Lord is Jehovah, and that there is but one God, have nothing to say; but when they perceive that the ideas of Christians are divided and directed to three, they say that they worship one God, but that Christians worship three; and especially when none can join together three separate in idea, but those who are principled in faith grounded in charity, for the Lord applies the minds of such unto Himself.

2130. *Take down, I pray, to the house of your servant, and bury all night.*—That hereby is signified invitation to make shade with him, appears without explication.

2131. *That the house of your servant signifies in the good of charity, appears from the signification of house, as denoting celestial good, which is of love and charity alone, concerning which, see n. 3548, 2133.*

2132. *And wash your feet.*—That hereby is signified application to his natural mind, appears from what was said in the preceding chapter, n. 2103, where the same words occur. In old time when they saw an angel of Jehovah, they believed they should die, see Exod. xiv. 12, 21, 24; xx. 19; Judges vi. 21, 23; 1st. 12, 13; the reason was, because the Divine Holiness falling into the profane state, which belongs to man, is of such efficacy, that it is a devouring and consuming fire; wherefore

the Lord, in presenting Himself visible before man, and even before angels, miraculously moderates and tempers the holiness proceeding from Himself, in order that they may endure it, or, what is the same thing, be applied to their natural mind; this then is what is signified as an internal sense, by what Lot here said to the angels, "Wash your feet." Hence it appears what is the quality of the internal sense of the Word, for that this is the signification of this passage, cannot be seen from the sense of the letter.

2223. *And in the morning ye may arise, and go on your way.*—That hereby is signified confirmation in good and truth, may appear from the signification of rising in the morning, and also from the signification of going on the way; morning in the Word signifies the kingdom of the Lord, and whatever belongs to the kingdom of the Lord, thus principally the good of love and charity, as will be proved from the Word at verse 15; but way signifies truth, see n. 627; hence it follows, that after they had been in his house, and had staid all night there, by which is signified that they should have an abode with him in the good of charity they should rise in the morning and go on their way, by which is signified that thus he would be confirmed in good and truth. From this, as from other passages of the Word, it is evident, how remote the internal sense is from the sense of the letter, and thereby how obscure, especially in the historical parts of the Word, and that it is not easily manifest, unless each particular expression be explained according to its constant signification in the Word; wherefore, when the ideas are kept confined in the sense of the letter, the internal sense appears no otherwise than as somewhat obscure and dark; but on the other hand, when the ideas are kept in the internal sense, the sense of the letter appears in like manner obscure, yea, to the angels as nothing, for the angels are no longer in worldly and corporeal ideas, such as belong to man, but in spiritual and celestial ideas, into which the expressions of the sense of the letter are wonderfully changed, whilst that sense proceeds from man who reads the Word, to the sphere in which the angels are, that is, to heaven, and this by virtue of the correspondence of things spiritual with things worldly, and of things celestial with things corporeal, which correspondence is most regular and constant, but never as yet fully opened as to its true nature, only now in the explanation of expressions, of names, and numbers, according to their internal sense in the Word; in order to show the nature of that correspondence, or, what is the same thing, how worldly and corporeal ideas pass into corresponding spiritual and celestial ideas, when they are elevated into heaven, the expressions morning and way may serve as examples; when morning is read, as in the verse before us, "In the morning ye may rise," the angels do not conceive an

idea of any morning is a natural sense, or of a natural day, but an idea of morning in a spiritual sense, thus similar to what was written in Samuel, "The rock of Israel, He is as the light of the morning, when the sun arises, a morning without a cloud," (2 Sam. xiii. 4.) and in Daniel, "The Holy One said unto me, Even until evening, when the morning cometh, two thousand three hundred," (viii. 14, 26.) thus, instead of morning they perceive the Lord, or His kingdom, or the celestial things of love and charity, and this with a variety according to the sense of the things treated of in the Word which is read. In like manner when the term *way* occurs, as here, "Ye may arise and go on your way," the angels cannot form any natural idea of a way, but only a spiritual or celestial one, agreeable to the idea suggested by the Lord's words when He said, "I am the way and the truth," (John xiv. 6.) and by these words to David, "O Jehovah, make known to me Thy ways, lead my way in truth," (Psalm xxi. 3, 4.) and again, "Thou hast caused him to know the way of understanding;" thus, instead of way they perceive truth, and this, both in the historical and prophetic parts of the Word; for the angels have no longer any concern about the mere historical relations, inasmuch as such relations are not adequate to their ideas, wherefore, instead thereof they perceive such things as belong to the Lord and his kingdom, which also are arranged in a beautiful order, and connected series, in the internal sense; with this view, that the Word might be accommodated to the angels, all the historical relations therein are representative, and every expression significative of such things as respect the Lord and His kingdom, which circumstance is peculiar to the Word above any other writing.

2034. *And they said, Nay.*—That hereby is signified doubt, which usually attends temptation, may appear from the refusal, and that they nevertheless went to his house; in all temptation there is a doubtfulness concerning the Lord's presence and mercy and concerning salvation and the like; for temptation is attended with interior anxiety, even to desperation, in which the person tempted is kept more especially with this view, that he may finally be confirmed in those truths, that all things are of the Lord's mercy, that salvation is effected by His alone, and that in man's self there is nothing but evil, in which truths he is confirmed by combats wherein he engages; there remain after temptation several states of truth and good derived thence, to which the thoughts may be headed by the Lord, which otherwise would run wild, and would drive the mind in opposition to truth and good. Inasmuch as the subject here treated of, and signified by *Lot*, is concerning the first state of the Church, which is in the good of charity, but in external worship, and whereas before man comes to this state, he must be reformed, which reformation is effected also by a certain species

of temptation, but which temptation is very slight with those who are in external working, therefore these circumstances are mentioned, which imply somewhat of temptation, namely, that the angels first said that they would stay all night in the street, and that Lot pressed them, and then that they turned down to him, and came to his house.

2023. *But we will stay all night in the street.*—That hereby is signified that he was as it were willing to judge from truth, may appear from the signification of *street*, and from the signification of *staying all night*: mention is made of *street* throughout the Word, and in an internal sense it signifies the same as way, that is, truth, for *street* is a way in a city; that *street* has this signification, will appear from the passage of the Word which will be adduced presently; that to *stay all night* signifies here to judge, may appear from the signification of *night*; it was shown above, in 2022, that *evening* signifies a state of the Church preceding the last state, when there begins to be no faith, it also signifies visitation which precedes judgment; hence it is evident, that *night*, which succeeds, is the last state, when there is no faith, and also that it is judgment; thus it appears, that to *stay all night in the street*, in an internal sense, is to judge from truth. As to what concerns judgment, it is twofold, that is, from good and from truth; the faithful are judged from good, but the unfaithful from truth, that the faithful are judged from good, appears evident from Matthew, chap. xxv., from verses 34—40; and that the unfaithful are judged from truth, appears from verses 41—46 of the same chapter; to be judged from good, is to be saved, because they have retained good, but to be judged from truth, is to be condemned, because they have rejected good; good is of the Lord, and they who acknowledge this in life and faith, are the Lord's, wherefore they are saved; but they who do not acknowledge this in life, and consequently not in faith, they cannot be the Lord's, of course they cannot be saved; therefore they are judged according to the deeds of their life, and according to their thoughts and ends, and when they are thus judged, they must needs be condemned, inasmuch as the truth is, that man of himself does, thinks, and intends nothing but evil, and of himself plunges headlong into hell, only so far as he is withheld by the Lord. But in respect to judgment from truth the case is this; the Lord never judges any one but from good, for He is desirous to raise up into heaven all persons whenever, yea, even to Himself, if it were possible, being Himself essential mercy, and essential good, essential mercy and essential good cannot condemn any one, but it is man who condemns himself, because he rejects good; as man in the life of the body had shunned good, so he shuns it in another life, consequently he shuns heaven and the Lord; for the Lord cannot have his abode except in good, He abides indeed in truth,

but not in truth separate from good; that the Lord doth not condemn any one, or judge him to hell. He Himself declares in John, "God sent and His Son into the world to judge the world, but that the world by him may be saved: this is the judgment that light is come into the world, but men loved darkness rather than light, because their deeds were evil," (John 17, 19 & and again, "If any one heareth My words, and doth not believe, I judge him not, for I am not come to judge the world, but to save the world," (John vi. 47 & see, moreover, what was said above on this subject, n. 208, 243, 260, 266, 1063, 1083, 1874, 2228. In treating on judgment, n. 2320, 2361, it was shown that the Lord's Divine Humanity and Holy Proceeding hath all judgment according to the Lord's words in John, "The Father doth not judge any one, but hath given all judgment to the Son," (verse 29:) and yet it is now said that the Lord doth not judge by condemning any one; hence it is evident what is the nature of the Word as to the sense of the letter, and that unless it be understood by virtue of another sense, that is, the internal, it cannot be comprehended; from the internal sense alone it appears how the case is in respect to judgment.

2366 That street signifies truth, may appear from several passages in the Word, as in John, where, speaking of the New Jerusalem, it is said, "The twelve gates were twelve pearls, every several gate was one pearl, and the street of the city was pure gold, as transparent glass," (Rev. xxi. 21.) The New Jerusalem is the Lord's kingdom, which, being described as to good and truth, is described by walls, gates, and streets; by the latter, that is, by streets, are meant all things belonging to truth which lead to good, or all things belonging to faith which lead to love and charity, and whose truth in each case becomes grounded in good, and thus transparent by virtue of good, the street is said to be pure gold as transparent glass; again, "From the midst of the street thereof and of the river, on either side was the tree of life yielding twelve fruits," (Rev. xxii. 2:) speaking also of the New Jerusalem or the Lord's kingdom; the midst of the street is the truth of faith, by which good is produced, and which is afterwards derived from good; twelve fruits are what are called the fruits of faith, for twelve signify all the things of faith, as was shown above, n. 877, 2089, 2129, 2150; so in Daniel, "Know thou and perceive from the going forth of the Word to restore and to build Jerusalem, even to Messiah the leader, are seven weeks, and seventy and two weeks, and the street and the ditch shall be restored and built," (in 23:) speaking of the Lord's Advent; by the street and the ditch being restored, is meant the restoration of truth and good at that time; that Jerusalem was not then restored and built, is well known, and that it was not to be restored and built again, may be known also to every one if he does not confute his ideas

in a worldly kingdom, but raises them to a heavenly kingdom, understood by Jerusalem in an internal sense. So in Luke, "The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the halt, and the blind," (luc. 14 ;) they who shall in the sense of the letter, conceive nothing to be meant by those words, but that the servant should go throughout the city, and that this is signified by streets and lanes; and that he should bring along with him whosoever he met, and that this is signified by the poor, the maimed, the halt, and the blind; whence each particular expression, as being the Lord's words, involves some deep meaning. By the servant's going into the streets and lanes is signified that he should seek everywhere some genuine truth, or truth which is bright and transparent by virtue of good, or through which good is purified; by bringing in the poor, the maimed, the halt, and the blind, is signified that he should bring in such as were so called in the ancient Church, and were of this description as to faith, but in the life of good, who might thus be informed concerning the Lord's kingdom; these were the unstructed Gentiles. On the signification of streets, as denoting truths, was grounded a representative rite amongst the Jews to teach in streets, as appears from Matt. xi. 2, 5, and from Luke xiv. 26, 27. In the Prophets, whenever streets are named, in an internal sense they either signify truths, or what is contrary to truth, as in Isaiah, "Judgment is turned away backward; and justice standeth afar off, for truth hath stumbled in the street, and rectitude cannot approach," (isa. 59;) and again, "Thy sons have despised, and have him at the head of all streets," (isa. 50;) so in Jeremiah, "Death is come up to the windows, is entered into our palaces, to cut off the young child from the street, the young man from the lanes," (jer. 31;) so in Ezekiel, "Nebuchadnezzar by the head of his horses shall tread down all thy streets," (ezek. 11;) speaking of Tyro, whereby are signified the knowledges of truth, v. 1200; the head of the horses are signifies which pervert truths; so in Nahum, "The chariots rage in the streets, they run two and two in the lanes," (nah. 4;) where chariots denote the doctrine of truth, which is said to rage in the streets, when what is false takes place of what is true; so in Jeremiah, "There shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls playing in the streets thereof," (jer. 31, 32;) denoting the affection of truth, and the gladness and joys thence derived: not to mention several other passages, as Isaiah xlv. 11; Jer. x. 1; isa. 34; isa. 26; Lam. ii. 11, 19; isa. 8, 14; Zeph. iii. 6.

2017. Verse 3. *And he prepared them exceedingly, and they turned down to him, and came to his house, and he made a feast for them, and bled unleavened bread, and they did eat. . . . He*

pressed them exceedingly, signifies a state of temptation attended with victory: *and they turned down to him*, signifies shade: *and came to his house*, signifies confirmation in good: *and he made a feast for them*, signifies shading together: *and he did unleavened bread*, signifies purification: *and they did not*, signifies appropriation.

2238. *He pressed them exceedingly*.—That hereby is signified a state of temptation attended with victory, cannot appear but to those who have been in temptations. Temptations, as was observed above, are ever attended with doubt concerning the Lord's presence and mercy, and also concerning salvation: evil spirits, who at such times are ascendent on man, and even temptation, strongly inspire a negative state, but good spirits and angels from the Lord endeavor by every method to disperse this state of doubt, and continually to support the mind in hope, and at length to confirm it in the affirmative state: hence man, who is in temptation, remains for the time suspended between a negative and an affirmative state; he who is overcome, remains in the state of doubt, and falls into the negative state; but he who conquers, is indeed in the state of doubt, but still if he suffers himself to be raised up by hope, he persists in the affirmative state. Inasmuch as in this combat man seems to press the Lord, especially by prayer, to be present, to have mercy, to bring help, and to deliver from damnation, this is here described, the subject treated of being concerning the temptations of those who become men of the Church, by the angels at first saying, *Nay*, and that they would stay all night in the street, but that *Lot pressed them exceedingly*, and that that they turned down to him, and came into his house.

2239. *And they turned down to him*.—That hereby is signified shade, appears from the signification of the same words above, n. 2230, thus without further explanation.

2240. *And they come to his house*.—That hereby is signified confirmation in good, appears from the signification of house, as denoting celestial good, concerning which see above, n. 2235, 2241; hence, and also from the series of the things treated of in an internal sense, it denotes confirmation in good.

2241. *And he made them a feast*.—That hereby is signified shading together, appears from the signification of feast. Frequent mention is made of feasts throughout the Word, and in an internal sense they signify shading together, as in Jeremiah, "Thou shalt not enter into the house of feasting, to sit with them, to eat and to drink," (Jer. 5:5) where several things besides are spoken by Jehovah to the Prophet, by which was to be represented, that good should have no communication with evil, or truth with what is false; and among other things it is said, that he should not enter into the house of feasting, by which was signified, that good and truth should not shade together with

evil and the false; so in Latin, "Jehovah of Sabaoth will make for all people in this mountain a feast of fat things, a feast of sweet wine, of fat things full of marrow, of wine well refined," (Isa. 64) where mountain denotes love to the Lord, see n. 766, 1436; and they who are in this principle, abide together with the Lord in good and truth, which is signified by a feast, fat things and full of marrow are goodnesses, see n. 353; sweet wine and well refined are truths thence derived, see n. 1071. This abiding together of the Lord with man, in the holy things of love, was represented by the feast of the sanctified things, when sacrifices were offered in the Jewish Church, the holy things of love being signified by such sacrifices, see n. 2187; in like manner it was afterwards represented by the Sacred Supper, which in the Primitive Church was called a feast. In a subsequent chapter, Gen. xxi., it is mentioned, that Abraham made a great feast on the day in which Isaac was weaned, verse 8; whereby was represented, and thence signified, the abiding together and first conjunction of the Lord's Divinity with His Human Rational mind. The same thing is also signified in other places, by feasts in an internal sense, as may also be concluded from this consideration, that feasts have place amongst several persons together who are principled in love and charity, and who enter into a conjunction of minds with each other, and a mutual consolation of joys, which are the affections of love and charity.

2244. *And he baked unleavened bread.*—That hereby is signified purification, appears from the signification of unleavened: Baked in the Word signifies in general all food both celestial and spiritual, thus in general all things celestial and spiritual, see n. 276, 686, 1766, 2165, 2177; and that these things should be without any mixture of things impure, was represented by unleavened bread; for leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane; it was on account of this representation, that in the representative Church they are required not to offer any bread or meat-offering in the sacrifices but what was unleavened, as appears from the following passages in Moses, "No meat-offering, which ye shall bring in Jehovah, shall be made leavened," (Lev. ii. 11) and again, "Thou shalt not sacrifice the blood of My sacrifice upon what is leavened," (Blood. xiii. 16, xiv. 25) and therefore it was also required, that on seven days of the Passover they should eat only hot unleavened bread, according to what is thus written in Moses, "Seven days ye shall eat unleavened bread, also on the first day ye shall cause leaven to cease from your houses, because whatsoever eateth what is leavened, that soul shall be cut off from Israel, from the first day even to the seventh. In the first, on the fourteenth day of the month in the evening, ye shall eat unleavened bread, even

until the one and twentieth day of the month in the evening. Seven days leaven shall not be found in your houses, for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner or born in the land;" (Exod. xii. 13, 18—20; besides other places, as Exod. xii. 6, 7; xxiii. 18; xxiv. 18; Deut. xvi. 3, 4 &c hence the Passover is called the feast of unleavened bread (Levit. xiii. 6; Numb. xxiiv. 16, 17; Matt. xxvi. 17; Luke xiii. 1, 7). That the Passover represented the Lord's glorification, and thereby the conjunction of what is Divine with mankind, will be shown elsewhere, by the divine mercy of the Lord, and whereas the conjunction of the Lord with mankind is effected by love and charity, and faith grounded therein, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover, and it was to prevent the defilement of these things by anything profane, that leaven was forbidden under the severe penalty of being cut off from Israel; for they who profane things celestial and spiritual, must needs perish; in must be obvious to every one, that this ceremonial observance would never have been enjoined in so strict and severe manner, unless some deep meaning of this sort had been involved therein: all things which were enjoined in that Church, had a mysterious representation, even the act of eating; such as all the particulars required of the children of Israel when they came forth out of Egypt, namely, "That they should eat, in that night, flesh roasted with fire, and unleavened bread with bitter herbs, that they should not eat it raw, nor boiled in water; that they should eat the head on the legs; that they should not leave of it until the morning, but should burn what remained in the fire," (Exod. xii. 8—10 &c each of these particulars was representative, that is, the eating in the night, the flesh roasted with fire, the unleavened bread with bitter herbs, the head on the legs, the not eating of it raw or boiled with water, the not leaving of it till the morning, and the burning of what remained in the fire; but the mysteries represented hereby cannot be manifested, except by the external sense: it is by this sense alone it can appear that all things contained therein are divine. The case is similar in respect to the ceremonial rite concerning the Nazirite, "That the priest should take a baked shoulder of a ram, and one unleavened cake out of the basket, and one unleavened wafer, and should put them on the palms of the hands of the Nazirite, after that he had shaved his Nazarite'ship (Numb. vi. 18); he who does not know that a Nazirite represented the celestial man, knows not also that all and each of the things here related involve celestial things, consequently mysteries, which do not appear in the letter, as a baked shoulder of a ram, an unleavened cake, an unleavened wafer, and the shaving of the hair; hence it may appear what an opinion they are capable of concerning of the Word, who

do not believe that it contains an internal sense, inasmuch as without an internal sense the particulars related therein are of no consequence; but when the ceremonial or ritual observance is removed, then all appears Divine and Holy; it is so likewise in other instances, as here with the unleavened bread, denoting the holiness of love, or the Holy of Holies, as it is also called in Moses, "The unleavened bread that is left shall be eaten by Aaron and his sons in the place of holiness, because it is the *Holy of Holies*," (Levit. xiv. 17.) Unleavened bread therefore is pure love, and the baking of unleavened bread is purification.

2363. *And they did eat.*—That hereby is signified appropriation, appears from the signification of eating, as denoting to be consecrated and to be joined together, and thus to be appropriated, concerning which see above, n. 2187. From what has been already said and explained, it may appear what is the nature of the things contained in the preceding verse, and in this, in an internal sense, and how in that sense they cohere together, since by the angels, it has been shown, is signified the Lord's Divine Humanity and holy proceeding; by turning down to him, is signified to have shade, by coming to his house, to be confirmed in good, by making a feast, to abide together, by baking unleavened bread, to be purified; and by eating, to be appropriated; hence it is evident, what is the series of the things treated of in an internal sense; although nothing thereof is apparent in the historical sense: such is the order and series which prevail in all and in every single part of the Word, but the sense itself, according to its true quality, cannot be made apparent in an explanation of each particular expression, for hereby the contents seem unconnected, and the chain of the sense is broken, but it is otherwise when all things are viewed together into one idea, or are perceived by one glance of thought, as in the case with those who are principled in the internal sense, and are at the same time in celestial light from the Lord, to the view of such is presented, in the above words, the whole process of the reformation and regeneration of those who become men of the Church, here represented by Lot, namely, that at first they perceive somewhat of temptation, but when they persevere and conquer, that the Lord makes His shade with them, confirms them in good, introduces them to Himself into His kingdom, and abides with them, and thus purifies and perfects them, and at the same time appropriates to them all things good and happy, and this by His Divine Humanity and Holy Proceeding. That all regeneration, or new life, and consequently all salvation, is from the Lord alone, is known indeed in the Church, but is believed by few; the reason why it is not believed is, because few are principled in the good of charity, and if man be not principled in that good, it is an impossible

for him to believe what is true, as it is for a candle to go through the eye of a needle, inasmuch as the good of charity is the very ground of the seeds of faith; truth and good agree together, but truth and evil do not agree, being of a contrary nature, and the one avers to the other; wherefore, so far as man is principled in good, so far he is capable of being principled in truth; so as far as he is in charity, so far he is capable of being in faith, especially in this principal article of faith, that all salvation is from the Lord; that this is a principal article of faith, appears from many passages in the Word, as in John, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life," (jn. 3: 16) again, "He that believeth on the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him," (jn. 3: 36) and again, "This is the work of God, that ye believe on Him whom the Father hath sent," (jn. 6: 29) and again, "This is the will of Him who sent Me, that every one who seeth the Son and believeth on Him, should have eternal life, and I will raise Him up in the last day," (jn. 6: 40) and again, "Except ye believe that I am, ye shall die in your sins," (jn. 8: 24) and again, "I am the resurrection and the life, he that believeth on Me, though he die, he shall live; and every one who liveth, and believeth on Me, shall not die eternally," (jn. 11: 25, 26.) That no one can believe on the Lord, except he be principled in good, that is, that no one can have faith, except he be principled in charity, appears also from John, "As many as received, to them He gave power to become the Sons of God, believing on His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," (j. 1: 12, 13) and again, "I am the vine, ye are the branches; he that abideth in Me, and I in him the same bringeth forth much fruit, for without Me ye can do nothing; if any one shall not in Me, he is cast out abroad as a branch and withered; as the Father hath loved Me, so have I loved you, abide ye in My love, this is My commandment, that ye love one another, as I have loved you," (jn. 15: 5, 6, 7, 12.) Hence it may appear, that love to the Lord, and charity towards our neighbor, is the life of faith, but that they who are principled in evil, that is, who are in the life of evil, cannot believe that all salvation is from the Lord, was made manifest to me from those who came into another life from the Christian world, some of whom, during the life of the body, had confessed with the lips, yea, had taught, according to the doctrine of the Church, that without the Lord there is no salvation, and yet had led a life of evil, there, at the bare mention of the Lord, instantly fled the sphere with great eagerness; for whatsoever any one thinks in another life, is manifestly perceived, and differs from itself a sphere, in which is plainly discoverable the nature and quality

of his faith, see v. 1394; in like manner, at the hour creation of love or charity, there was perceived to arise from the same spirits somewhat of a darkish and clouded appearance, which had its birth from some defiled love, and which was of such a nature, that it extinguished, suffocated, and perverted every perception of love to the Lord, and of neighborly love; such is the faith which prevails at this day, and which is said to be eating without the good things of charity. The same were questioned as to the faith which they then had, since it was different from what they professed in the life of the body; they said, for in another life it is not possible for any one to conceal what he thinks, that they believed in God the Creator of the universe; but being examined as to the truth of this, it was discovered that they did not believe in any God, but conceived all things to be of nature, and that the things related concerning eternal life were idle tales; such is the faith of all those within the Church, who do not believe on the Lord, but say they believe in God the Creator of the universe; for it is not possible that truth should enter into the mind from any other source, but from the Lord, nor can truth be communicated except in good which is from the Lord. That it is the Lord's Divine Humanity and Holy Proceeding, by which and from which comes life and salvation, plainly appears from the words used at the Sacred Supper, "This is My body, this is My blood;" that this is the Lord's Divine Humanity, and that thence comes whatever is holy, is evident; it is the same thing whether we call it the Divine Humanity, or body, or flesh, or bread, or Divine Love; for the Lord's Divine Humanity is pure love, and His Holy Proceeding is of love alone, and the holiness of faith is thence derived.

2344. Verse 4. *Source as yet were they laid down, when the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the farthest part. Source as yet were they laid down, signifies the first time of visitation. The men of the city, signifies those who are in falsity; the men of Sodom, signifies those who are in evil; encompassed the house, signifies that they were contrary to the good of charity; from a boy even to an old man, signifies falsity and evil, both such as were in the first stage of the growth, and such as were confirmed; all the people from the farthest part, signifies all and each of the things belonging therein.*

2345. *Source as yet were they laid down.*—That hereby is signified the first time of visitation, appears from what was said above, n. 2333, 2335, concerning evening and night, as denoting visitation and judgment, have indeed no mention is made either of evening or night, but it is said, "Source as yet were they laid down," and thus is signified the time of evening advancing towards night, or the time of the night's commencing, consequently the first time of visitation upon the wicked,

as also is evident from what follows; for the inquiry respecting the wicked within the Church, who are understood by Sodom, here commences.

2345. *The men of the city*.—That hereby are signified those who are in falses, and that the men of Sodom signify those who are in evils, appears from the signification of a city and of Sodom; that a city signifies truths, and also falses, or things contrary to truths, was shown above, n. 402; and that Sodom signifies evils of every kind, was shown, n. 2251, 2346: inasmuch as inquiry, or visitation, was made both concerning evils and falses, it is therefore said, "The men of the city, the men of Sodom;" unless both had been understood, it would only have been said, "The men of Sodom."

2347. *Encamped the Acare*.—That hereby is signified that they were contrary to the good of charity, appears from the signification of Acare, as denoting celestial good, which is no other than the good of love and charity, concerning which see above, n. 2048, 2053; also from the signification of encamping, as denoting to be contrary thereto, or to attack and assault it with an hostile intention.

2348. *From a boy even to an old man*.—That hereby are signified falses and evils, both such as were in the first stage of their growth, and such as were confirmed, may appear from the signification of a boy and an old man, when predicated of falses and evils, viz., that boys are those which are not yet grown to maturity, consequently are in an early stage of growth, and old men are those which have come to an advanced age, consequently are confirmed; boy and old man occur also in other parts of the Word in a similar sense, as in Zechariah, "There shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be filled with boys and girls playing in the streets," (viii. 4, 5;) where Jerusalem denotes the Lord's kingdom and Church, see n. 400, 2117; streets denote truths therein, see n. 2055; thus old men denote confirmed truths, and old women confirmed goodnesses, boys playing in the streets denote truths in the first stage of their growth, and girls denote goodnesses in the first stage of their growth, and the affections thereof, together with the joys thence derived; hence it appears how things celestial and spiritual are changed into things historical, or their descent into worldly things, such as belong to the literal sense of the Word, in which sense there is scarce any appearance of anything here meant by old men, boys, women, and girls, but what is expressed in the latter. So in Jeremiah, "I will peer out upon the little child in the street of Jerusalem, and upon the assembly of young men together, for even the man with the woman shall be taken, the old man with him that is full of days," (vi. 11;) where the street of Jerusalem denotes the falses which prevail in the

Church, see n. 2331, of which fakes, such as are in the first stage of their growth, and adult, are called a little child and young man, and such as are old and confirmed are called an old man and full of days; again, in the same prophet, "I will disperse in thee the horse and his rider, and I will disperse in thee the chariot and him that is carried therein; and I will disperse in thee the man and the woman, and I will disperse in thee the old man and the boy," (ii. 24, 25;) where in like manner old man denotes truths confirmed, and boy denotes truth in its first stage of growth; again, in the same Prophet, "Death is come up into the windows, is entered into our palaces, to eat off the little child in the street, young men out of the lanes," (ii. 21;) where little child denotes truths in the first stage of their growth, which are cut off when death enters into the windows and palaces, that is, into things of the understanding and of the will; that windows denote things of the understanding, may be seen above, n. 625, 628, and that palaces or houses denote things of the will, may be seen, n. 710.

2346. *All the people from the furthest part*—That kindly are signified all and everything thereof, appears from what goes before, namely, that by boys and old men are signified fakes and evils, both such as are in an early stage of growth, and such as are confirmed; hence people from the furthest part denotes all and everything thereof; people in general also signify fakes, see n. 1266, 1267. Here then is described the first state of those within the Church who are contrary to the good of charity, and consequently contrary to the Lord, for one implies the other, inasmuch as no one can be joined with the Lord except by love and charity, love being essential spiritual conjunction, as may appear from the essence of love; and he who cannot be joined to the Lord, cannot acknowledge him; that they who are not principled in good, cannot acknowledge the Lord, that is, cannot have faith in Him, appears from these words in John, "Light is come into the world, but men loved darkness rather than light, because their deeds were evil; for whom death cometh sureth the light, neither cometh he to the light, lest his deeds should be reproved; but he who doeth truth, cometh to the light, that his deeds may be made manifest, inasmuch as they are wrought in God," (iii. 19—21;) whence it is evident, that they who are contrary to the good of charity, are contrary to the Lord, or, what is the same thing, that they who are principled in evil hate the light, neither come they to the light; that the light is truth in the Lord, and is the Lord Himself, appears in John (i. 9, 10; vi. 38, 39, 40). In like manner it is evident from other passages in the same Evangelist, that they who are not principled in good, cannot acknowledge the Lord, as from these words, "The world cannot hate you, but Me it hateth, because I witness concerning it, that its deeds are

rel," (vii. 7.) and still plainer from these words in Matthew, "He shall say to them on the left, Depart from Me, ye cursed; for I was hungry, and ye gave Me no meat; I was thirsty and ye gave Me no drink; I was a stranger, and ye did not gather Me; naked, and ye did not clothe Me; sick, and in prison, and ye did not visit Me; verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me," (xxv. 41—43, 45.) hence it appears, how they are against the Lord who are against the good of charity; also that every one is judged according to the good which is of charity, not according to the truth which is of faith, when each truth is separate from good, as it is also said in another place in Matthew, "The Son of Man shall come in the glory of His Father with His angels, and then shall he render to every one according to his deeds," (xvi. 27.) deeds denote the good things which proceed from charity; the things which are of charity are also called the fruits of faith.

2250. Verse 5. *And they cried to Lot, and said unto him, Where are the men who came to thee by night? bring them out to us, that we may know them.* They cried to Lot, and said unto him, signifies the false grounded in evil enraged against good. Where are the men who came to thee? signifies denial of the Lord's Divine Humanity and Holy Proceeding; by night, signifies the last time when they are no longer acknowledged; bring them out to us that we may know them, signifies that they were desirous to show that it is false to acknowledge the existence of the Lord's Divine Humanity and Holy Proceeding.

2251. They cried to Lot, and said to him—That hereby is signified the false grounded in evil enraged against good, may appear from the signification of crying, and also of Lot, and thus from the affection contained in the words spoken; that crying is said of the false, was shown, n. 2240; that Lot represents the men of the Church who are principled in good, consequently good itself, was shown, n. 2228, hence, and from the affection of anger which is in these words, it is evident, that hereby is signified what is false grounded in evil enraged against good. That the false is of several kinds, but that in general it may be reduced to two, that is, the false which is produced from evil, and that which produces evil, may be seen, n. 1183, 1212, 1595, 1673, 2242; the false derived from evil, which prevails within the Church, is that persuasion more especially which issues evils of life, as when it is adapted as a persuasion, that goodness, that is, charity, does not constitute a man of the Church, but that Church membership is effected by truth, that is, by faith, and that man is saved, notwithstanding his having lived in evil through the whole course of his life, if, when the bodily powers are in a state of inactivity, as is usually the case at the approach of death, he does but utter some expressions of faith

with apparent affection; this is the false which is particularly ranged against good, and is here signified by the name of the city crying to Lot. The cause of anger is all that which endeavours to destroy the delight of any love, it is called anger, when evil assails good, but it is called *evil* when good strikes evil.

2322. *Where are the men who come to thee?*—That hereby is signified a denial of the Lord's Divine Humanity and Holy Proceeding, appears from the signification of the two men spoken of above, n. 2320, and also from the affection which is concealed in these words of anger; and likewise from what immediately follows, where it is said, "Bring them out to us that we may know them;" hence it is evident that such denial is implied: that they who are contrary to the good of charity, are also contrary to the Lord, and so *hate* deny Him, although from selfish and worldly views they profess Him with their lips, may be seen above, n. 2313, 2349.

2323. *That by night,* signifies the last time when the Lord's Divine Humanity and Holy Proceeding are no longer acknowledged, appears from the signification of *night*, as being a time of darkness, when the things which are of the light are no longer seen: the angels did not come in the night, but in the evening, nevertheless since they are the men of Sodom who spoke and cried, that is, who are principled in what is false and evil, it is therefore not said in the evening, but in the night: for night in the Word signifies a time and state, when there is no longer any light of truth, but more false and evil principles, consequently it signifies the last time when judgement comes; in this signification it is used throughout the Word, as in Micah, "Thus saith Jehovah against the prophets, that seduce the people, *Night* is unto you from the vision, and it is dark unto you by reason of divination, and the sun is set upon the Prophets, and the day is black over them," (Mic. 3, 6.) where Prophets denote those who teach false, night darkening the setting of the sun, and the day growing black, denotes false and evil: so in Luke, "If any one walks in the day he doth not stumble, but if any one walks in the night, he stumbles, because the light is not in him," (Lu. 12, 13.) where night denotes the false grounded in evil, light denotes truth grounded in good; for as all the light of truth is derived from good, so all the night of what is false is derived from evil: again, "I must work the works of Him that sent Me whilst it is day, the night cometh when no one can work," (Jo. 9, 4.) where day denotes the time and state when there is goodness and truth, but night the time and state when there is evil and the false: so in Luke, "I say unto you, in that night two shall be on one bed, the one shall be taken, the other shall be left," (Lu. 12, 41.) where night denotes the last times when there shall be

no longer any truth of faith. Inasmuch as in Egypt, when the children of Israel came forth thence, was represented the domination of goodness and truth within the Church, and that nothing any longer prevailed but the false and evil, therefore it was enjoined that they should go forth at midnight (Exod. xi. 45, "and it came to pass that at midnight all the first-born of Egypt were slain," ver. 12, 29, 30;) and whereas they who are principled in goodness and truth, who were represented by the children of Israel, were guarded in the midst of false and evil, like Lot in Sodom, therefore that night, in respect to such, is called a night of the guardianship of Jehovah (verse 42 of the same chapter).

2032. *Bring them out to us, that we may know them.*—That hereby is signified that they were desirous to shew that it is false to acknowledge the existence of the Lord's Divine Humanity and Holy Proceeding, appears from the signification of the two angels spoken of above, n. 2020; and also from the affliction of anger with which these words were spoken, and in which there is denial. The state here described is the first state of the Church in mutation, that is, when there begins to be no faith, because there is no charity, which state is such, as was said, that they who are in it, being contrary to the good of charity, are also void of faith, and especially void of an acknowledgment of the Lord's Divine Humanity and Holy Proceeding; this is denied in heart by all those who are in the life of evil, that is, by all those who despise others in comparison with themselves, who bear hatred towards all that do not pay them due respect, who take delight in indulging vengeance, and exercising cruelty towards the same, and who make light of adulteries; the Pharisees of old, who openly denied the Lord's Divinity, acted more uprightly than those at the day, who for the sake of self-respect, or filthy lucre, pay the Lord an external holy worship, but internally cherish this prodigality, the ungenerous states of such, as to their nature and quality, are described in what follows, by the men of Sodom, and at length, by the overthrow thereof, verses 24, 25. The case with man, as it has been before observed, is, that there are evil spirits, and at the same time angels attendant on him, and that by evil spirits he has communication with hell, and by angels with heaven, see n. 687, 687; in proportion, therefore, as man's life accedes to evil, in the same proportion he is under an influx from hell; but in proportion as it accedes to good, in the same proportion he is under an influx from heaven, consequently from the Lord; hence it is evident, that they who are in the life of evil, cannot acknowledge the Lord, but turn to themselves inexpressible contentions against Him, inasmuch as they are receptive of an influx of phantasies from hell; whereas they who are in the life of good, acknowledge the Lord, inasmuch as they are under

the influx of heaven, the principal whereof is love and charity, because known as of the Lord, from whom come all things belonging to love and charity, see n. 537, 540, 542, 548, 551, 568, 585, 2150.

2355. Verses 4, 7. *And Lot went out to them to the outer door, and shut the inner door after him. And he said, I pray you, my brethren, do not evil. Lot went out to them to the outer door, signifies that he prudently applied himself; and shut the inner door after him, signifies that they should violate the good of charity, and should deny the Lord's Divine Humanity and Holy Proceeding; and he said, signifies exhortation: I pray you, my brethren, do not evil, signifies that they should not violate these things, he calls them brethren, because it was from a principle of good that he exhorted them.*

2356. *And Lot went out to them to the outer door.*—That hereby is signified that he prudently applied himself, appears from the interior sense of door, and of going out to the door; door, in the Word, signifies that which introduces, or lets in, either to truth, or to good, or to the Lord; hence it is, that door also signifies truth itself, and likewise good itself, and also the Lord Himself; for truth leads to good, and good to the Lord; such things were represented by the door and vails of the tent, and also of the temple, see n. 2145, 2155, 2176, that this is the signification of door, appears from the Lord's words in John, "He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door, is the shepherd of the sheep, to him the door-keeper openeth. I am the door of the sheep; by Me if any one enter in, he shall be saved," (x. 1—3, 7, 9.) where door denotes truth and good, consequently the Lord, who is essential truth and good. Hence it is evident what is signified by being let in through a door into heaven, consequently what is signified by the keys, whereby it is opened. That in the present case by door is signified something good, adequate to the genius or temper of those who reconquered the house, for the outer door (*janua*) is here distinguished from the inner door (*ostium*), and was before the house as appears from this circumstance, that Lot went out, and that he shut the inner door (*ostium*) after him; and that that good was blessedness of life, appears from what immediately follows, whereby he would persuade those who were principled in what is false and evil; for such do not suffer themselves to be persuaded by the most essential good, but reject it; hence it is evident, that by going out to the door, is here signified that he prudently applied himself.

2357. *And he shut the inner door after him.*—That hereby is signified prevention lest they should violate the good of charity, and should deny the Lord's Divine Humanity and Holy Pro-

proceeding, appears from what has been already said ; to that the inner door [cathos] is to prevent their entrance, and is the present case, to prevent their entrance into good signified by house, and thus to prevent their entrance to what is Divine and Holy of the Lord. These words also involve a deeper meaning, into the sense and idea whereof the angels are admitted, when they are read ; the deep meaning is this, that they who are in the life of evil, are admitted no farther than to the mere knowledge of good and of the Lord, but not to the very essential acknowledgment and belief thereof, the reason is, because so long as they are evil, they cannot at the same time be in good, inasmuch as no one can serve two masters ; whoever once acknowledges and believes, in case he returns to the life of evil, professes what is good and holy ; but he who does not acknowledge and believe, is not capable of such profession, therefore, by the providence of the Lord, care is taken that man may be admitted no farther into real acknowledgment and belief of heart, than he is capable of being afterwards preserved in ; and this by reason of the punishment attending profanation which is hell is most grievous ; it is on this account, that at this day so few are persuaded to believe from the heart, that the good of love and charity is heaven to man, and that the all of the Divinity is in the Lord ; for at this day the greatality of mankind are in the life of evil ; this, then, is what is interiorly signified by this circumstance, that Lot shot the inner door after him ; for the inner door [cathos] was that by which entrance was had into the house itself, where the angels were, that is, into goodness where the Lord is.

1858. *And he said.*—That hereby is signified exhortation, appears from what immediately follows, consequently without further explanation.

1859. *I pray you, my brethren, do not evil.*—That hereby is signified that they should not violate those things, that is, the good of charity, and the Lord's Divine Humanity and Holy Proceeding, appears from the signification of doing evil, as denoting to violate. Hence it is evident that the subject here treated of is concerning those who are within the Church, and that these are they who are meant by the men of Sodom ; for no one can violate those things except he be in possession of the Word. That these things are most holy, may appear from this consideration, that no one can be admitted into the Lord's kingdom, that is, into heaven, unless he be principled in the good of love and charity ; and no one can be principled in the good of love and charity, unless he acknowledges what is Divine and holy of the Lord, from Him alone that principle flows, entering by influx into the essential good which is from Him ; what is Divine cannot flow but into what is Divine, nor be communicated to man, except by the Lord's Divine Humanity, and

what is holy these proceedings; hence may be understood what is meant by the Lord's being All in All in His kingdom, and also that whatever good thing belongs to man, is not of man but of the Lord.

2340. That the reason of his calling them brethren is, because it was from a principle of good that he exhorted them, appears from the signification of brother, brother, in the Word, signifies the same thing as neighbor, by reason that every one ought to love his neighbor as himself; thus brethren are so called from a principle of love, or, what is the next thing, from a principle of good; this same real relation of neighbor has no ground in this circumstance, that the Lord is heaven is the Father of all, and that he loves all as His sons, and those that love in spiritual conjunction; hence the universal heaven resembles, as it were, one generation derived from love and charity, see n. 686, 917; therefore all the sons of Israel, as representing the Lord's celestial kingdom, amongst each other were called brethren, and also companions, but when called companions, it was not from the good of love, but from the truth of faith; as in Isaiah, "They help every man his companion, and every one saith to his brother, Strengthen thyself," (xli. 6.) and in Jeremiah, "Thus shall ye say every man to his companion, and every man to his brother, What hath Jehovah answered, and what hath Jehovah spoken?" (xlii. 24.) and in David, "For the sake of my brethren, and my companions, I will say, Peace be within them," (Psalm cxvi. 8.) and in Moses, "He shall not press his companion and his brother, because the release of Jehovah is proclaimed," (Deut. xx. 2.) and in Isaiah, "I will confound Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion," (xix. 2.) Again in Jeremiah, "Take ye heed every man of his companion, and trust ye not to my brother, for every brother by supplanting will supplant, and every companion will slander," (ix. 4.) That all of that Church were called by one name, brethren, appears from Isaiah, "They shall bring all your brethren from all nations as offering to Jehovah, on horses, and on chariots, and on coaches, and on mules, and on donkeys, to the mountain of my Holiness, Jerusalem," (lvi. 21.) they who are acquainted with no other sense but that of the letter, as is the case with the Jews, believe that the posterity of Jacob are alone signified here by brethren, and that they shall be brought back to Jerusalem by those whom they call Chariots, on horses, and on chariots, and on coaches, and on mules; but by brethren are meant all who are principled in good; and by horses, chariots, and coaches, are signified such things as belong to truth and good; and by Jerusalem is meant the kingdom of the Lord. So in Moses, "If there shall be amongst thee a needy one of one of thy brethren, is one of thy gates, then shalt not harden thy heart, and thou shalt not shut up thine

land from thy needy brethren," (Deut. xv. 7, 11;) and again, "Out of the midst of thy brethren thou shalt set a king over thee, thou shalt not be able to set over thee a man who is a stranger, who is not thy brother," and he shall not lift up his heart above his brethren," (Deut. xvii. 15, 20;) and again, "A Prophet shall I Jehovah thy God raise up to thee out of the midst of thee, from thy brethren, Him shall ye obey;" (Deut. xviii. 15, 18.) Hence it is evident, that the Jews and Israelites all called each other brethren, but those who were in covenant with them they called companions; yet whereas they had an understanding of the Word but as to its historical and worldly contents, they supposed that they called each other brethren from no other ground, but because they were all the sons of one father, or Abraham; when nevertheless they were not called brethren from this ground, but from the good which they represented: Abraham also, in an internal sense, is nothing else but essential love, that is, the Lord, see n. 1869, 1945, 1949, 2041; whose sons, and consequently brethren to each other, are all they who are principled in good, yea, all who are called neighbors, as the Lord teaches in Matthew: "One is your master, Christ, all ye are brethren," (xvii. 8;) and again, "Whoever is rashly angry with his brother shall be liable to judgment; whoever shall say to his brother, Raca, shall be liable to the council. If thou offer thy gift upon the altar, and there remember that thy brother hath anything against thee, leave there thy gift before the altar, and go first and be reconciled to thy brother," (v. 22-24.) And again, "Why persecutest thou the mate which is in thy brother's eye? how wilt thou say to thy brother, Let me cast out the mate from thine eye," (vi. 2, 4.) And again, "If thy brother hath sinned against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother," (xvii. 15.) Again, "Peter coming to him, said, Lord, how often shall my brother sin against me, and I forgive him?" (xviii. 21.) Again, "So also shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses," (xviii. 35.) From these passages it is manifest, that all in the universe are called brethren, and that these brethren are each other's neighbor, and that for this reason, because every one ought to love his neighbor as himself, consequently all are called brethren from a principle of love or good. And whereas the Lord is essential good, and regards all from a principle of good, and is real neighbor in a supreme sense, therefore He also calls them brethren, as in John, "Jesus said unto Mary, Go to My brethren," (ix. 17;) and in Matthew, "The king shall answer, and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me," (xxv. 40.) Hence then it is evident, that brother is an expression of love.

2561. Verse 8. *Behold, I pray, I have two daughters, which have not known man; let me, I pray, bring them out to you, and ye may do to them as is good in your eyes; only to these men do not anything; because, therefore, they came into the shadow of my beam.* *Behold, I pray, I have two daughters which have not known man,* signifies the affections of goodness and of truth: *let me, I pray, bring them out to you,* signifies blessedness derived from them: *and do to them as is good in your eyes,* signifies enjoyment in proportion to perception, from a principle of good: *only to these men do not anything,* signifies that they should not violate the Lord's Divine Humanity and Holy Proceeding; because therefore they came into the shadow of my beam, signifies that they are principled in the good of charity: the shadow of the beam, signifies into a general and obscure state thereof.

2562. Verse 8. *Behold I have two daughters, which have not known man.*—That honey are signified the affections of goodness and of truth, appears from the signification of daughters, as denoting affections, concerning which see n. 489—521; by not knowing a man is signified, that what is false had not defiled them; for man [m^o]^a signifies rational truth, and also in an opposite sense what is false, see n. 265, 749, 1007. There are two affections, namely, of goodness and of truth, see n. 1567; the former, or the affection of good, constitutes the celestial Church, and is called in the Word the daughter of Zion, and also the daughter the virgin of Zion; but the latter, or the affection of truth, constitutes the spiritual Church, and is called in the Word the daughter of Jerusalem, as in Isaiah, "The daughter the virgin of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head behind thee," (Isaiah 22; 2 Kings xix. 21;) and in Jeremiah, "What shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, and I will comfort thee, O virgin daughter of Zion," (Lament vi. 13;) and in Micah, "Thou, O tower of the flock, the hill of the daughter of Zion, even to thee shall he come, and there shall come dominion first, the kingdom of the daughter of Jerusalem," (Is. 5;) and in Zephaniah, "Rejoice, O daughter of Zion, shout, O Israel; be glad and exult with all the heart, O daughter of Jerusalem," (Za. 14;) and in Zachariah, "Exult greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy King will come to thee," (Is. 9; Matt. xxi. 9; John vii. 15.) That the celestial Church, or the celestial kingdom of the Lord, is called the daughter of Zion from the affection of good, that is, from love to the Lord Himself, may be further seen in Isaiah ii. 32; xvi. 1; Is. 2, Is. 11; Jer. ii. 51; vi. 2, 23; Lam. i. 4; n. 1, 4, 8, 10, Micah ii. 10, 15; Psalm ii. 14; and that the spiritual Church, or spiritual kingdom of the Lord,

^a See note in Volume I., p. 54.

is called the daughter of Jerusalem from the affection of truth, and thus from charity, or neighborly love, may be seen Lam. ii. 13. The quality of each of these churches has been frequently treated of in the foregoing work. The celestial Church, in consequence of being principled in neighborly love, by virtue of love to the Lord, is likened especially to an unmarried daughter, or virgin, yea, is also called a virgin, as in John, "These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb whithersoever He goeth; for they are without spot before the throne of God;" (xiv. 4, 5;) that this also might be represented in the Jewish Church, the priests were enjoined to take for wives virgins, and not widows (Levit. xxi. 14—15; Ezek. xlv. 22.) From the things contained in this verse, it may appear how pure the Word is in an internal sense, although it appears otherwise in the letter; for whilst these words are read, "Behold, I pray, I have two daughters which have not known a man, let me, I pray, bring them out to you, and ye may do to them as it good as your eyes; only to these men do not anything," somewhat impure gets admission into the ideas, especially with those who are in the life of evil; but nevertheless, that these words are perfectly chaste in the internal sense, appears from their explanation, by which it is shown, that they signify the affections of good and truth, and the blessedness procurable from the enjoyment thereof, by those who do not violate what is Divine and holy from the Lord.

2063. *Let me, I pray, bring them out to you.*—That hereby is signified blessedness arising from them, that is, from the affections of good and of truth, appears from the sense of those words, when they are spoken of affections, which are here understood by daughters. In respect to this circumstance, that there is blessedness and happiness only in the affection of good and truth, it is utterly unknown to those who are in evil and the delight thereof; such blessedness appears to them rather as having no existence, or as being somewhat sad and melancholy, or as somewhat painful, and even destructive of all life; this is the case with infernal gods and spirits; they suppose and believe, that if the delight of self-love, and the love of the world, consequently of the evils thence originating, were taken away from them, there could nothing of life be left remaining to them; but when it is shown them that essential life, with its blessedness and happiness, then commences, they become sad and sorrowful, by reason of the loss of their own delight; and when they are brought amongst those who are principled in such essential life, they are seized with pain and torment; moreover, on such occasions they begin to be sensible of somewhat in themselves which is odiousness, and dreadfully infernal, wherefore they call heaves, wherein that blessedness and happiness is,

their hell, and endeavor by flight to remove, and hide themselves as far as possible from the face of the Lord. Nevertheless, that all blessedness and happiness consist in the affection of good, which is of love and charity, and in the affection of truth, which is of faith, so far as the latter leads to the former, may appear from this consideration, that heaven, that is, angelic life, consists therein, and also that those affections operate from the innermost faculties of the soul, because they flow in through the innermost faculties from the Lord, see n. 540, 541, 545; at the same time, also, wisdom and intelligence enter and fill the innermost parts of the soul, enrolling a celestial flame in the principle of good, and a celestial light in the principle of truth, and this with a perception of blessedness and happiness, of which nothing can be said but that it is incomprehensible; they who are in this state perceive how sad and lamentable, and void of all reality, the life of those is, who are in the evils of self-love and the love of the world. That in order to a fuller knowledge and conviction respecting the quality of this life, that is, the life of self-love and the love of the world, or, what is the same thing, the life of brightness, of aversion, of envy, of hatred, of revenge, of uncharitableness, and of schism, let any ingenious person only draw for himself the character of any one of these evils, or, if he be able, let him paint it in a visible image before his eyes, according to the ideas which he may conceive of it, from experience, from science, and from reason, he will then see, in proportion to the energy of his description or picture, how horrible those evils are, and that they are diabolical forms, in which there is nothing human; such forms all those persons become after death, who perceive delight in such evils, and the greater their delight is, so much more horrible are their forms; but, on the other hand, let the same person draw a character of love and charity, or let him image them to himself under some form, he will then see, in proportion to the energy of his description or delineation, that they are angelical forms, full of whatever is blessed and beautiful, and containing in them what is celestial and Divine; can any one believe that these two forms, the angelical and the diabolical, can abide together; and that the diabolical form may be put off, and be transferred into the form of charity, and this by a faith in which the life is opposite? for after death every one's life remains, or, what is the same thing, his affection, and according thereto are all his thoughts, consequently his faith, which then manifests itself such as it had been in the heart.

2061. *And ye may do to them as ye good is your eye*—That hereby is signified enjoyment, in proportion to perception from a principle of good, may also appear from the sense of the words, and also from the sense of the things treated of, when they are spoken of affections, which are signified by daughters.

That Lot applied himself gradually, was signified by his going out to them to the door, see n. 2356, his gradualness herein appears by what is here said, and by what follows in this verse, namely, that they should enjoy the blessedness of the affections of good and truth in proportion as they did it from goodness, which is signified by doing to them as was good in their eyes, to enjoy in proportion to goodness here means, in proportion as they knew it to be good, no one being obliged beyond this; for all are bound by the Lord to goodness of life by the good of their faith; thus there is a difference in this respect between Goodies and Christians, between the simple and the learned, between infants and adult, each being operated on by the Lord in a different manner; they who have contracted long habits of evil are bound to good, by abstaining from evil, and by attending well, and by doing this according to their best apprehensions and conceptions; their intention or end in each case is regarded; and although their actions are not good in themselves, still from the goodness of the end they derive somewhat of good, and thence of life, which constitutes their blessedness.

2363. *Only so there men do not anything.*—That hereby is signified that they should not violate the Lord's Divine Humanity and Holy Proceeding, appears from the signification of the men and angels spoken of above.

2366. *For therefore were they into the shadow of my house.*—That hereby is signified that they are in the good of charity, appears from the signification of house, as denoting good, see n. 710, 2232, 2234, which is here called a shadow of a house, for a reason which will be seen immediately.

2367. With respect to the shadow of a house denoting a general obscure state, the case is this; the perception of good and of truth is but in an obscure state with even a regenerate man, much more so with one who is in external worship, and who is here represented by Lot; affections, as well as perceptions, whilst man is in things corporeal, that is, during his continuance in the body, are of a most general nature, consequently most obscure, however man may think to the contrary, there being myriads upon myriads of things in every slightest affection, and even in every idea of perception, which appear to him as one, as will be shown hereafter, by the divine mercy of the Lord, when we come to treat of affections and ideas; man may at times, by reflection, explore and describe a few of the things which are in him; but still innumerable, yet indefinite, things he conceived, which never come to his knowledge, nor can come, so long as he lives in the body, but are made manifest as soon as bodily and worldly things are extinct; this may plainly enough appear from this consideration, that man, who is principled in the good of love and charity, when he passes into another life, comes from an obscure life into a clearer and brighter, as from a

kind of night into day, and in proportion as he is admitted into the Lord's heaven, in the same proportion the life becomes clearer, till at length he comes to the light in which the angels are, whose light of intelligence and wisdom is insupportable; the gloomy light in which man is, is respectively dark when compared with that light. It is from this ground that it is here said, that they came into the shadow of his beam, by which is signified, that they were in a general darkness state, that is, that he knew little concerning what was Divine and holy from the Lord, but still that he acknowledged and had faith in the existence thereof, and of its being present in the good of charity, that is, with those who are principled in that good.

2368. Verse 3. *And they said, Come further: and they said, Is one come to square, and shall he judge in judging? now will we do evil to thee more than to them; and they pressed on the man, on Lot accordingly; and they came near to break the inner door.* *And they said,* signifies a reply in anger: *Come further,* signifies the threats of their anger; and *they said, Is one come to square,* signifies they who are of another doctrine and of another life: *and shall he judge in judging?* signifies shall they touch us? *now will we do evil to thee more than to them,* signifies that they would reject the good of charity more than the Divine Humanity and Holy Proceeding of the Lord: and *they pressed on the man,* signifies that they were desirous to do violence to truth: *on Lot accordingly,* signifies that they were especially desirous to do violence to the good of charity: and *they came near to break the inner door,* signifies that they attempted to destroy both truth and the good of charity.

2369. *And they said*—That hereby is signified a reply from anger, may appear from what goes before, and from what follows, consequently without explanation.

2370. *Come further*—That hereby are signified threats of anger, that is, against the good of charity, appears from the signification of *Lot*, as denoting the good of charity, to whom, and concerning whom, these words were spoken; that the words are threats of anger, appears from the words themselves, and from what follows, as implying that they would altogether reject the good of charity, if he spoke and endeavored to persuade them any more concerning it, which is what is signified by *coming farther*.

2371. *And they said, Is one come to square*.—That hereby is signified they who are of another doctrine and another life, appears from the signification of *squaring*, as denoting to be instructed and to live, and consequently denoting doctrine and life, concerning which see n. 1468, 2025. The state of the Church is here described as to its quality about the last times, when there is no longer any faith, because there is no charity, namely, that the good of charity, in consequence of receding altogether from

life, is also rejected from doctrine. The subject here treated of is not concerning those who falsely the good of charity, by explaining it in favor of self, and for the sake of self, that they may be greatest, and with a view to worldly goods, that they may possess all, and who claim to themselves the distribution of rewards and favors, thus fulfilling the good of charity by various arts and diverse practices; but it is concerning those who are unwilling to hear anything of the good things of charity or of good works, but only of faith separate from such good works, and who confirm themselves heresies by reasoning to this effect, that in man there is nothing but evil, and that the good which is derived from him is in itself evil, in which there is nothing of salvation, and that no one can merit heaven by anything good, consequently no one can be saved thereby, but only by faith, in acknowledging the merit of the Lord; this is the doctrine which flourishes, and is zealously taught, and favorably received, in the last times, when the Church is about to expire; but it is a false conclusion to suppose hence, that a person may lead an evil life, and have at the same time a good faith; it is also a false conclusion to suppose, that because there is nothing but evil in man, therefore good cannot be given from the Lord, in which good there is heaven, because the Lord is in it, and which good, as containing heaven, contains also every state of bliss and happiness; it is, lastly, a false conclusion, that because no one can merit heaven by any good, therefore there cannot be given celestial good from the Lord, in which merit is regarded as somewhat necessary: for in such good all the angels are principled, in such all the regenerate, and in such every one who pursues a delight, yea a blessedness in good itself, or in the affection thereof: it was concerning this good, or concerning this charity, that the Lord thus expressed Himself in Matthew, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in the heavens; for if ye love them that love you, what reward have you? and if ye salute your brethren only, what do ye more abundantly (than others)? Do not even the publicans do so?" (v. 43—48.) in like manner in Luke, with the addition of these words, "Do good, and lend, hoping for nothing again; then shall your reward be great, and ye shall be the sons of the Highest;" (vs. 27—30). Here is described the good which is from the Lord, as being void of any regard to recompense; wherefore they who are principled in that good, are called the sons of the Father who is in the heavens, and sons of the Highest; and whereas the Lord is in that good, there is also a reward in it, according to the Lord's words in Luke, "When thou makest a dinner or a supper, call not thy friends, nor thy

brethren, neither thy kinsmen nor rich neighbors, lest they also call thee again, and a recompense be made thee: but when thou hast a feast, call the poor, the maimed, the lame, the blind, then thou shalt be blessed, because they cannot recompense thee: thou shalt be recompensed in the resurrection of the just," (xix. 13—14.) a dinner, a supper, and a feast, is the good of charity, in which the Lord abides with man, see n. 2341; whence by these words is described, and plainly shown, that recompense is contained in good itself, because the Lord is therein; for it is evil, Thou shalt be recompensed in the resurrection of the just. They who endeavor to do good of themselves, because the Lord has so commanded, are they who finally receive this good, and who, being afterwards instructed, acknowledge from faith that all good is from the Lord, see n. 1712, 1837, 1947, and then they hold all self-merit in such aversion, that it makes them sad and sorrowful only to think of it, and they perceive their blessings and happiness to be proportionally diminished; the case is otherwise with those who do not endeavor to do good of themselves, but lead a life of evil, teaching and professing that there is salvation in faith separate from good; these do not know that such good has or can have any existence; and, what is wonderful, as was given me to know by much experience, when they come into another life they are desirous to merit heaven by some good actions which they resolved to have done, because they then first know, that there is no salvation in faith separate from charity; these are they of whom the Lord thus speaks in Matthew, "Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out devils, and in Thy name done many virtues? but then will I confess to them, I know you not; depart from Me, ye that work iniquity," (xii. 22, 23;) it also then appears from the same persons, that they have been altogether inattentive to all those things which the Lord so often taught concerning the good of love and charity, and that those things were as a fleeting cloud, or as things seen in the night; as for example, what is said in Matthew vi. 8, 9; v. 7—48, vi. 1—20; vii. 16—20, 24—27; in. 12; xii. 33; xix. 8, 23; xviii. 21—23 to the end; xix. 19; xxi. 34—39, xxiv. 12, 13; xxv. 34 to the end; Mark ix. 18—20; xi. 13, 14, 20, xii. 28—35; Luke vi. 8—9; vi. 27, 30, 43 to the end; vii. 47; viii. 8, 14, 15, x. 25—28, xi. 58, 59; xvi. 6—10; John vi. 10, 21; v. 42, xvi. 34, 35; xiv. 14, 15, 20, 21, 26; vi. 1—8, 9—19; xii. 15—17. These and similar things, then, are what are signified by the men of Sodom, that is, those who are principled in evil, see n. 2320, 2323, 2322, saying to Lot, "Is one come to sojourn, and shall he judge in judging?" that is, "Shall they, who are of another doctrine and another life, teach us?"

2372. *And shall he judge us judging?*—That hereby is sig-

wiled, shall they teach us? appears from the signification of judging, as denoting to teach, that justice is wiled of the conscience of good, but judgment of the instruction of truth, was shown, n. 2253; hence it is, that to judge, as an internal sense, signifies to instruct or teach. To teach what is true, is the same thing as to teach what is good, because all truth has respect to good.

2273. *We will not do evil unto thee more than unto them*—That hereby is signified, that they would reject the good of charity more than the Lord's Divine Humanity and Holy Proceeding, may appear from the signification of *let*, as denoting the good of charity, for *let* represents those who are principled in the good of charity, see n. 2254, 2351, 2371; and from the signification of the men or angels, as denoting the Lord as to His Divine Humanity and Holy Proceeding, concerning which see above; hence it is evident that this is the meaning of doing evil to thee more than to them. The reason why they who within the Church are principled to evil, reject charity rather than deny the Lord, is, because hereby they can show their consciousness by some show of religion, and practise external worship without internal, that is, the worship of the lips separate from that of the heart; and the more Divine and holy they make such worship, so much the greater is their dignity and gain; not to mention several other reasons, which are of a more hidden nature, but still may be discussed. Nevertheless, the case is this, that whosoever rejects charity in doctrine, and at the same time in life, rejects also the Lord as to His Divine Humanity and Holy Proceeding; and though from motives of fear he does not make open profession of such rejection, yet he is guilty thereof in heart; this is expressed in the latter by their coming near to break the inner door, by which is signified, that they came even to attempt the destruction of both; the causes which operate to prevent their expressing this in outward acts are not hidden.

2274. *And they pervert upon the man*—That hereby is signified that they were desirous to do violence to truth, appears from the signification of *man** (*vir*) as denoting what is intellectual and rational in man, consequently as denoting truth, concerning which see n. 158, 1657. To do violence to truth is to pervert the things of faith, which are perverted when they are separated from charity, and when it is denied that they lead to good of life.

2275. *On let exceedingly*—That hereby is signified that they were especially desirous to do violence to the good of charity, appears from the signification of *let*, as denoting the good of charity, concerning which see above, n. 2254, 2351,

* See note, Vol. I., p. 50, concerning the difference between the Latin words *vir* and *homo*.

2371, 2373. From these words, "They passed upon the man, upon Lot exceedingly," it may plainly appear, that one thing is signified by the man, and another thing by Lot accordingly, otherwise one expression would have been sufficient.

2376. *And they came near to level the inner door*—That hereby is signified, that they attempted to destroy both truth and the good of charity, appears from the signification of coming near, as denoting to attempt; and from the signification of the inner door, as denoting that which introduces to good and to the Lord, and also as denoting good itself and the Lord Himself, concerning which see n. 2354, 2357; how this is, may be seen, n. 2371.

2377. *Then lo And the men put forth their hand, and brought Lot into the house to them, and shut the inner door.* The men put forth their hand, signifies the Lord's powerful aid; and brought Lot into the house to them, signifies that the Lord protects those who are principled in the good of charity; and shut the inner door, signifies that He also closes up every passage to them.

2378. *The men put forth their hand*.—That hereby is signified the Lord's powerful aid, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of hand, as denoting power, concerning which see n. 878.

2379. *And they brought in Lot to them into the house*—That hereby is signified that the Lord protects those who are principled in the good of charity, appears from the signification of Lot, as denoting those who are principled in the good of charity, concerning which see above; and from the signification of bringing in to them into the house, as denoting to protect; to be brought into the house, is to be brought into a state of good, and they who were brought into a state of good, are brought into heaven, and they who are brought into heaven, are introduced to the Lord, whence they are secure from every assault to their souls. That man who is principled in goodness in society with angels as to his soul, and is thus in heaven even during his life in the body, although he is ignorant thereof at the time, neither can perceive the angelic joy, inasmuch as he is in connection with things corporeal and in a state of preparation, may be seen above, n. 1277.

2380. *And shut the inner door*.—That hereby is signified that the Lord closes up every passage to them, appears from the signification of door, as denoting that which introduces, see n. 2356, 2357, 2376; consequently denoting passage; hence it is that to shut the inner door means to close up all passage. In another life every passage is closed up by separating the good from the evil, so that the good cannot be infected by the influence of false persuasions and of the hurts of evil, for the edification

of hell cannot penetrate into heaven; in the life of the body there is also a closing up of passage which is to be considered thus; with such as are principled in good, the principles and persuasions of what is false can have no effect, inasmuch as the attendant angels, at the instant that any false principle of evil, or any evil principle proceeded in what is false, is infused, whether from the discourse of wicked men, or from the thoughts of wicked spirits or genii, do immediately avert it, and bend it, to somewhat true and good, in which such persons were confirmed; and this, however they are infected as to the body, because they think the body of no value in comparison with the soul. Man, during his connection with things corporeal, hath such a general and obscure idea and perception, see n. 2347, that he scarce knows whether he be principled in the good of charity or not, and this also by reason of his ignorance concerning what charity is, and who is meant by his neighbor; it may be expedient, therefore, to consider who they are who are principled in the good of charity; all are principled in the good of charity who have conscience, that is, who for the sake of what is just and right, and good and true, are unwilling in any respect to depart from what is just and right, and good and true; for this must proceed from motives of conscience; and such as barely are led to think well of their neighbor, and to wish well to him, even though he be an enemy, and this without any view to recompense, are they who are principled in the good of charity, whether they be without the Church or within it; they who are thus principled within the Church adore the Lord, and willingly hearken to and practise the things which He taught. On the other hand, they who are principled in evil have no conscience; they have no concern about what is just and right, only so far as it affects their worldly interest and reputation; goodness and truth, the constituents of spiritual life, are unknown to them, and are also rejected by them as things of no account; moreover, they think evil of their neighbor, and bear ill-will towards him, and also do him evil, although he be a friend, if he does not favor their interests and designs, and hence they perceive delight; if they think, or will, or do anything good, it is with a view to recompense; such within the Church secretly deny the Lord, and as far as their honor, interest, reputation, or life, are not endangered, they deny Him openly. Nevertheless it is to be well observed, that some suppose themselves not to be in good, when yet they are so, and some that they are in good, when yet they are not so; the reason why some suppose themselves not to be in good, when yet they are so, is, because whilst they reflect upon goodness in themselves, it is instantly refuted by their uncharitable angels that they are not in it, to prevent their attributing good to themselves, and entertaining thoughts of their own merit, whereby

they might be led to set themselves above others, and if it were not thus instigated by the angels, they would fall into temptation. But the reason why some suppose themselves to be in good when yet they are not so, is, because whilst they reflect upon goodness, it is instantly refused by their associates wicked geni and spirits that they are in it, for they believe the delight of evil to be good, yea, it is suggested to them that whatever good they have done to others from motives of selfish and worldly love, is a good which will be recompensed even in another life, and thus that they merit more than others, whom they despise, and make no account of, in comparison with themselves; and what is surprising, if they thought otherwise, they would fall into temptations in which they would be overcome.

2351. Verse 11. *And the men who were at the outer door of the house, they made with blindnesses, from small even to great, and they labored to find the door.* The men who were at the outer door of the house, signifies the things rational, and doctrinals thence derived, by which violence is offered to the good of charity: they made with blindnesses, signifies that they were crowded with falsities: from small even to great, signifies in particular and in general: and they labored to find the door, signifies that they could not even see any truth which led to good.

2352. *And the men who were at the outer door of the house.*—That hereby are signified the things rational, and doctrinals thence derived, whereby violence is offered to the good of charity, appears from the signification of men, as denoting things rational, concerning which signification, see n. 128, 1007; from the signification of door, as denoting introduction or passage, which leads either to truth or good, thus denoting doctrinals, concerning which see above, n. 2326; and from the signification of house, as denoting the good of charity, concerning which see above in divers places: in the present instance, as the subject treated of is concerning those who come near to break the door, that is, who attempted to destroy both the good of charity, and what is Divine and holy from the Lord, see n. 2376; evil rational things are understood, and false doctrinals thence derived, by which violence is offered to the good of charity.

2353. *They made with blindnesses*—That hereby is signified that they were crowded with falsities, appears from the signification of blindness. In the Word, blindness is said of those who are in what is false, and also of those who are in ignorance of what is true; both are called blind, but which are meant can only appear from the series of things treated of, especially in an internal sense: that they are called blind who are in what is false, appears from the following passage, "The multitude

are blind, they are all ignorant, they are all dumb dogs, they cannot bark," (Levitic vi. 10,) where blind denotes those who by reasoning come into what is false; again, in the same Prophet, "We wait for light, and behold darkness; for brightness, but we walk in thick darkness; we grope like the blind for the wall," (Isa. 9, 10;) so in Jeremiah, "They have wandered blind in the streets, they have polluted themselves with blood, the things which they cannot pollute, they touch with garments," (Lament. iv. 1;) denoting that all truths were polluted; streets denote the truths in which they wandered, see n. 2355; so in Ezekiel, "In that day I will smite every horse with astonishment, and his rider with madness, every horse of the people I will smite with blindness," (xii. 4;) in this and other parts of the Word, horse denotes the intellect, hence it is said, that the horse should be smitten with astonishment, and that every horse of the people should be smitten with blindness, that is, should be smitten with falsities, so in John, "For judgment am I come into the world, that they which see not may see, but that they who see may become blind; and some of the Pharisees heard these words, and said, Are we blind also? Jesus said unto them, If ye were blind ye would not have sin, but now ye say, We see, therefore your sin remaineth," (ix. 39—41,) where blind is taken in both senses, that is, denoting those who are in what is false, and those who are in ignorance of what is true; with those who are within the Church, and know what is true, blindness is falsity; but with those who do not know what is true, as is the case with those who are without the Church, blindness is ignorance of truth, and these latter are blindness; again, in the same Evangelist, "He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with their heart, and I should heal them," (xii. 40; Isaiah vi. 9, 10,) denoting that it would be better they should be in falsities than in truths, because they were in the life of evil, in which case, supposing them to be instructed in truths, they would not only falsify them, but would also defile them with evils; truth, therefore, was concealed from them, and thus for the same reason that the men of Sodom were smitten with blindness, that is, because doctrines were crowded with falsities; the true cause and ground of this was shown, n. 303—305, 523, 1008, 1049, 1050, 1227, 1228: inasmuch as blindness signified what is false, therefore in the representative Jewish Church it was forbidden to sacrifice anything blind, see Levit. xxi. 22; Deut. xv. 21; Mal. i. 8, it was also forbidden any of the priests who were blind to come near to offer on the altar, Levit. xxi. 18, 21. That blindness is spoken of ignorance of the truth, such as the Gentiles are in, appears from Isaiah, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of darkness, and out of thick darkness,"

(xviii. 18.) where the blind denote those who are in ignorance of truth, especially those who are out of the Church; again, in the same Prophet, "Bring forth the blind people, and they shall have eyes, and the deaf, and they shall have ears," (xviii. 9.) speaking of the Church of the Gentiles; again, in the same Prophet, "I will lead the blind in a way they have not known, I will make darkness into light before them," (xviii. 16.) and again, "I will give thee for a light of the people, to open the blind eyes, to bring him that is bound out of the place of restraint, them that sit in darkness out of the prison-house," (xviii. 6, 7.) speaking of the Lord's coming, and of the instruction of those who are in ignorance of truth, for they who are in falsity do not suffer themselves to be so instructed, because they have known what is true, and have confirmed themselves against it, and have turned the light into darkness, which darkness is not dispersed; so in Luke, "The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the halt, and the lame, and the blind," (xv. 21.) speaking of the Lord's kingdom, where it is evident, that by the poor, the halt, the lame, and the blind, are not signified such in a natural sense, but in a spiritual sense; again, in the same Evangelist, "Jesus said, Go and tell John that the blind see, the lame walk, the leprosy is cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached," (xv. 22.) according to the sense of the letter, by the blind, the lame, the leprosy, the deaf, the dead, and the poor, are here meant such in a natural sense, because according to that sense it was a fact that the blind received sight, the deaf hearing, the leprosy health, the dead life, but still in the internal sense are understood those who are thus described in Jewish, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened, and the lame shall leap as an hart, and the dumb shall sing with a tongue," (xlii. 5, 6.) speaking of the coming of the Lord, and of a New Church then to be established, which is called the Church of the Gentiles, of whom it is said that they were blind, deaf, lame, dumb, as called as to doctrine and life; for it is to be observed, that all the miracles which were done by the Lord had such a spiritual application, and hence were significative of things done to the blind, the lame, the leprosy, the deaf, the dead, the poor, in an internal sense; it is from this ground that the miracles wrought by the Lord were Divine, as also were those which were wrought in Egypt, in the wilderness, and on other occasions as recorded in the Word; this is a mystery.

2384. *From small even to great.*—That hereby is signified in particular and in general, appears from the signification of the words in an internal sense, when they are said of things rational and doctrinal thence derived, which are signified by the men

who were at the outer door of the house; for particulars and generals have a similar relation to each other with small and great, particulars answering to what are small, and generals to what are great; what is the relationship between particulars and generals, and how they are circumstanced in respect to each other, may be seen, n. 939, 1040, 1316.

1333. *And they labored to find the outer door.*—That hereby is signified that they could not even see any truth which led to good, appears from the signification of door, as denoting introduction and access, and thus denoting essential truth, inasmuch as this introduces to good, see above, n. 2356, but in the present case by door are signified the knowledges which introduce to truth, for the door here spoken of, as was said above, n. 2356, was before the house, for it is said that Lot went out to the outer door [jansum] and shut the inner door [adsum] after him, verse 6; hence to labor to find the outer door, signifies not to see any truth which led to good. Of this character are they, especially in the last times, who derive doctrines by dint of their own reasoning faculty, and believe nothing but what they can first comprehend, in which case the life of evil continually flows into their rational faculty, inducing a kind of gloomy light, which is fallacious, derived from the fire of the affections of evil, and causing them to see false as truths, like those persons who see phantoms by the glimmerings of the evening light: these false are afterwards confirmed by many arguments, and become doctrines, as is the case with the doctrines of those who affirm that life, which is grounded in the affection, is of no consequence, but only faith, which is grounded in thought: that every principle, of whatever nature and quality, even if it were essentially false, when once received, may be confirmed by numerous arguments, and thus be exhibited in an external form as an essential truth, may be obvious to every one: hence some heretical opinions, which when once confirmed are never revealed from; but it is to be observed, that from a false principle nothing but false flow forth, and if truths be interjected therein, still, whilst the false principle is confirmed thereby, they become truths falsified, because defiled by the essence of the principle: the case is altogether otherwise, if essential truth be taken for a principle, and confirmed; as for example let that truth be received as a principle, that love to the Lord and charity towards our neighbor are the essentials, on which hang all the law, and concerning which all the prophets speak, and then that they are the essentials of all doctrine and of all worship, in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case all heresies would vanish and be done away, and out of many there would be formed one Church, however differing as to doctrines and rituals, either flowing

from the shore eastward, or leading thence: such was the ancient Church, which extended itself over several kingdoms, namely, Assyria, Mesopotamia, Syria, Bithynia, Arabia, Lybia, Egypt, Philitia, even to Tyre and Sidon, through the head of Canaan on each side Jordan; in each of those kingdoms there was a difference as to doctrines and rituals, but still the Church was one, because charity was essential to all, and then the Lord's kingdom was in the earth as in the heavens, for such is the nature and constitution of heaven, see n. 684, 699, supposing this to be the case, all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although they are not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which they all depend, both in general and in particular, be their respective forms ever so various. In this case too, every one would say of another, in whatever doctrine, or in whatever external worship he was principled, This is my brother, I see that he worships the Lord, and that he is a good man.

2386. Verse 12. *And the men said to Lot, Hast thou here any as yet? son-in-law, thy sons, and thy daughters, and whosoever thou hast in the city, bring forth from the place.* The men said to Lot, signifies that the Lord warns those who are principled in the good of charity: *Hast thou here any as yet? son-in-law, thy sons, and thy daughters, and whosoever thou hast in the city, bring forth from the place,* signifies that all who are principled in the good of charity, and all things belonging thence, should be saved, even they who are principled in the truth of faith, if they would recede from evil; *son-in-law* are truths associated to affections of good, in the present case about to be associated; *sons* are truths, *daughters* are affections of good and truth; *whosoever thou hast in the city,* signifies whatsoever derives anything from truth; *place* is a state of evil.

2387. *The men said to Lot.*—That hereby is signified that the Lord warns those who are principled in the good of charity, appears from the signification of the men, as denoting the Lord, see n. 2379; and from the signification of saying, as denoting to warn, and from the representation of Lot, as denoting those who are principled in the good of charity, see n. 2324, 2325, 2371; hence by the men saying to Lot, is signified that the Lord warns those who are principled in the good of charity.

2388. *Hast thou here any as yet? son-in-law, and thy sons, and thy daughters, and whosoever thou hast in the city, bring forth from the place.*—That hereby is signified that all who are principled in the good of charity, and all things belonging thence, should be saved, even they who are principled in the truth of faith, if they would recede from evil, appears from the signification of *son-in-law*, of *sons*, of *daughters*, of a *city*, and of *place*, whereof we shall speak presently. With respect to the

salvation of those who are principled in the truth of faith, if they recede from evil, the case is this; the truths of faith are vessels receptive of good, see n. 1500, 2052, 2241, 2253, and they receive good in proportion as man recedes from evil, for good is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are stored up in man's memory or sciences: hence in proportion as man recedes from evil, in the same proportion good enters, applying and adapting itself to man's truths; in this case the truths of faith with man becomes the good of faith. Man indeed may know what is true, and also make confession thereof from some worldly motive, yea, and even be persuaded that it is true, but still his youth doth not live in him so long as he is in the life of evil; for such a man is like a tree, on which are leaves and no fruit; and that truth is like light unattended with heat, as is the case in winter, when nothing grows; but when it is attended with heat, then it is like light in the spring season, when all things begin to vegetate. In the Word, truth is compared to light, and is called light, but love is compared to heat, and is also called spiritual heat; in another life also truth manifests itself by light, and good by heat; but truth without good manifests itself by cold light, but united with good, by light like that of spring; hence it is evident what the truth of faith is without the good of charity; and hence it is, that the sons-in-law and sons, by whom such truths are signified, were not saved, but only Lot with his daughters. With regard to what is here said, that they also are saved, who are principled in the truth of faith, if they recede from evil, it is to be observed, that they are such as make a profession of faith, and think nothing of charity, by reason that they are so instructed by their teachers, and do not know what charity is, imagining it to consist only in giving to others what is their own, and in having pity on all; also by reason that they do not know what is meant by neighbor, who is the object of charity, imagining that all without distinction are to be regarded in this character; nevertheless these same persons live in the life of charity towards their neighbor, because they live in the life of good; it is no hard to see that they make profession of faith, and consider it to be saving. We others, for in their faith there is charity, whereby is signified all the good of life both in general and in particular: But what is meant by charity, and what by neighbor, shall be shown, by the divine mercy of the Lord, in a future part of the work.

2249. That sons-in-law are truths associated to the affections of good, in the present case about to be associated, appears from the signification of sons-in-law; *son* [yir] in the Word signifies truth, and wife signifies good, see n. 265, 749, 1007, by reason that the conjunction of good and truth resembles a

marriage, see n. 1582, 1604, 2175, hence sons-in-law signify the knowledge of truth, to which are associated the affections of good, which are daughters, but in the present case about to be associated, for it is said, verse 14, that Lot went out, and spoke to his sons-in-law, receiving, that is, about to receive his daughters.

2290. That sons are truths, or what is the same thing, are they who are principled in truths, appears from the signification of sons as denoting truths, see n. 483, 691, 533, 1147.

2291. That daughters are the affections of good and of truth, or, what is the same thing, are they who are principled in those affections, appears from the signification of daughters, as denoting those affections, see n. 2262.

2322. That every one who is in the city receives whatever derives anything from truth, appears from the signification of city as denoting doctrine, thus denoting truth in its complex, see n. 302, 2264.

2333. That place is a state of evil, appears from the signification of place as denoting state, see 1273—1275, 1377; in the present case a state of evil, because it was Sodom, whereby is signified evil in general, see n. 2226, 2246, 2322.

2394. Verse 15. *Because we destroy this place, inasmuch as the cry of them is become great before Jehovah, and Jehovah hath sent us to destroy it. Because we destroy this place,* signifies that the state of evil, in which they were, would condemn them: *inasmuch as the cry of them is become great before Jehovah,* signifies because what is false grounded in evil is so great: and *Jehovah hath sent us to destroy it,* signifies that they must needs perish.

2395. *Because we destroy this place.*—That hereby is signified that the state of evil, in which they were, would condemn them, appears from the meaning of destroying when spoken of the Lord, as denoting in an internal sense to perish by evil, that is, to be damned: also from the signification of place, as denoting a state of evil, see n. 2394. It is frequently said in the Word, that Jehovah destroys, but in an internal sense is meant, that man destroys himself, for Jehovah or the Lord destroys no one, but whereas it appears as if destruction were from Jehovah or the Lord, because He sees all and everything, and rules all and everything, therefore it is thus expressed in the Word throughout, to the intent that man may be thereby kept in this most general idea, that all things are under the eye of the Lord, and all things under His influence and government, in which idea when they are once established, they may afterwards easily be instructed; for explanations of the Word, as to the internal sense, are nothing else but the particulars which elucidate a general idea; a further purpose herein is, that they who are not principled in love, may be kept in fear, and may

thus be impressed with awe towards the Lord, and fly to Him for deliverance; hence it is evident, that there is no harm in believing the sense of the letter, although the internal sense teaches otherwise, if it be done in simplicity of heart; but we shall speak more fully on this subject in the explanation of verse 24, where it is said, that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire. The angels who are in the internal sense of the Word, are so far from thinking that Jehovah or the Lord destroys any man, that they cannot even bear the idea of such a thing, and therefore when this and similar passages in the Word are read by man, the sense of the letter is cast so it were behind them, till at length it comes to this, that evil itself is what destroys man, and that the Lord destroys no man, as may appear from the example mentioned, n. 1875.

2265. *Inasmuch as the cry of them is become great before Jehovah.*—That hereby is signified, because the false principle grounded in evil is so great, may appear from the signification of cry, concerning which see n. 2240, as being predicated of the false principle, and, in the present case, of the false principle grounded in evil, see n. 2254.

2267. *Jehovah hath sent us to destroy it.*—That hereby is signified that they must needs perish, appears in like manner as what was said above, n. 2255. That US, or the men, or angels, are the Lord's Divine Humanity and Holy Proceeding, was shown above; by it the good were saved, and the wicked perished, but the latter perished by this law, that evil itself destroyed them; and whereas this was the ground of their destruction, and it was effected by the coming of the Lord into the world, therefore it is here said according to appearance, "Jehovah hath sent us to destroy it." It is frequently said in the Word concerning the Lord, that He was sent by the Father, as also it is said here, "Jehovah sent us; but by being sent is everywhere signified in an internal sense to go forth, as in John, "They have received and have known truly, that I went forth from the Father, and have believed that Thou hast sent Me," (jvi. 9-11) in like manner in other places, as in the same Evangelist, "God sent and His Son into the world, to judge the world, but that the world may be saved by Him," (vi. 17-19) again, "He who honoureth not the Son, honoureth not the Father who sent Him," (n. 15; besides many other passages, as Matt. x. 40; n. 24; John iii. 34; n. 34; v. 30, 32-33, vi. 30, 39, 46, 47, 57; vi. 10, 18, 28, 30; vii. 16, 18, 19, 49; n. 4; x. 36, xi. 41, 42; n. 44, 45, 49; xii. 30; n. 34; xvi. 18; n. 21; Luke ix. 45; n. 48, x. 16; Mark ix. 37; Isaiah lvi. 1). In like manner it is said of the beloved of the Spirit, that it was sent, that is, that it goes forth from the Divinity of the Lord, as in John, "Jesus said, When the Comforter shall come, whom I am

sent is sent to you from the Father, the Spirit of Truth which goeth forth from the Father, He shall testify of Me," (iv. 26.) again, "If I go away I will send the Comforter to you," (vii. 2, 7.) Hence the Prophets were called the sent, because the words which they spoke went forth from the fullness of the Spirit of the Lord. And whereas all Divine Truth goes forth from Divine Good, the expression sent is properly spoken of Divine Truth. Hence also it is evident what it is to go forth, namely, that he who goeth forth, or that which goeth forth, is his from whom it goeth forth.

2398. Verse 14. *And Lot went forth, and spoke to his sons-in-law that were receiving his daughters, and said, Arise, go forth from this place, because Jehovah is destroying the city; and he was as one that jesteth in the eyes of his sons-in-law. Lot went forth, signifies those who are principled in the good of charity, and also the good of charity itself: and spoke to his sons-in-law that were receiving his daughters, signifies with those who are principled in truths, to which the affections of good might be adjoined: and said, Arise, go forth from this place, signifies that they should not remain in a state of evil: because Jehovah is destroying the city, signifies that they must needs perish: and he was as one that jesteth in the eyes of his sons-in-law, signifies derision.*

2399. *And Lot went forth.*—That hereby are signified those who are principled in the good of charity, and also the good of charity itself, has been frequently shown above; for he who represents those who are principled in good, signifies also that good itself in which they are principled.

2400. *And spoke to his sons-in-law that were receiving his daughters.*—That hereby are signified those who are principled in truths, to which the affections of good might be adjoined, appears from the signification of sons-in-law, as denoting the knowledge of truth, consequently denoting truths, see n. 2389; and from the signification of daughters, as denoting the affections of good, see n. 2328; and whereas it is said, that he spoke to his sons-in-law who were receiving his daughters, hereby is signified with those who are principled in truths, to whom the affections of good might be adjoined; inasmuch as they were in a capacity of being adjoined, they are called his sons-in-law, but inasmuch as they were not really adjoined, it is said, that were receiving his daughters. The subject here treated of is concerning a third sort of men who are within the Church, that is, concerning those who know truths, but still live in evil; for there are three sorts of men within the Church, the first are those who live in the good of charity, these are represented by Lot; the second are those who are altogether principled in what is false and evil, and who reject both truth and good, these are they who are represented by the men of Sodom; the third are

they who indeed know truths but still are in evil, these are here signified by *sons-in-law*; of this latter character more especially are they who teach, but the truth which they teach, takes no deeper root than is usual with a matter merely of science belonging to the memory, for it is learned and imparted to others from no other motives than those of honor and interest; and whereas the ground thus with such persons to which truth is sown, is self-love and the love of the world, they have no faith originating in truth, but only a kind of possessive faith, the quality whereof, by the divine mercy of the Lord, shall be shown elsewhere; this sort of believers are here described by the *sons-in-law*, in that they gave no profit to the overthrow of Sodom, but mocked; such also is the heart-faith of such believers.

2401. *And said, Arise, go forth from this place.*—That hereby is signified that they should not remain in a state of evil, appears from the signification of arising and going forth, and also of this place. To arise is an expression which often occurs in the Word, but its interior signification is little attended to, inasmuch as it is a common and familiar expression frequently used in ordinary discourse, nevertheless in an internal sense it implies elevation, as in the present case, from evil to good, for the mind is elevated when it rises from evil, see n. 2368. To go forth is to rise from, or not to remain in [evil]. Place is a state of evil, see n. 2323; hence it is evident that this is the signification of these words. It has been frequently shown above, what is the quality of those persons who are principled in the knowledge of truth, but at the same time in a life of evil, namely, that so long as they are in the life of evil, they believe nothing, for it is not possible for any one to will evil, and in consequence thereof to do evil, and at the same time by faith to acknowledge truth; hence also it is evident, that man cannot be saved by thinking and speaking truth, or even good, when at the same time he wills, and in consequence of willing, does nothing but evil; it is man's will which lives after death, and not his thought, only so far as it hath been conformable to his will: this being the case it is very plain how incapable man is after death of thinking concerning the truths of faith which he has believed, yes, which he has taught, if his will be in evil, inasmuch as those truths would condemn him; he is so far therefore from thinking about them, that he holds them in aversion, yes, so far as it is permitted, he blasphemes them as the devils do. It may possibly be supposed by those, who are not instructed concerning a life after death, that they can then easily receive faith, when they see that the Lord governs the universal heaven, and when they hear that heaven consists in loving Him and their neighbor; but they who are principled in evil, are so far from being in a capacity of receiving faith after death, that

is, of believing from a ground in the will, as hell is far from heaven; for they are then altogether immersed in evil, and thereby in what is false; from the very approach or presence of such spirits, it is known and perceived that they are against the Lord, and against their neighbor, consequently against good and thereby against truth, this is the wicked and abominable sphere which exists from the life of their will and of their thought originating therein, see n. 1048, 1053, 1116, 1144. If it were possible for this to be effected, that spirits might believe, and become good, by instruction alone in another life, there would not be a single one in hell, inasmuch as the Lord is desirous of elevating all, whosoever they be, to Himself into heaven. For his mercy is infinite, because it is Divine, extending itself towards the whole human race, consequently towards the evil as well as towards the good.

2402. *Because Jehovah is destroying the city.*—That hereby is signified that they could not but perish, appears from the explanation of nearly the same words, n. 2395, 2397.

2403. *And he was as one that jesteth in the eyes of his sons-in-law.*—That hereby is signified derision appears from the signification of jesting, as denoting the utterance of fables and idle tales, consequently of such things as excite derision. In their eyes, signifies before their rational mind, so appears from the signification of eyes, n. 311. Hence it is evident what sort of persons they are, who are principled in the truth of faith, and not in the good of life at the same time.

2404. *Verse 16. And as the day-dawn arose, the angels urged Lot to make haste, saying, Arise, take thy wife, and thy two daughters which are found, lest peradventure thou be consumed in the iniquity of the city.* *As the day-dawn arose,* signifies when the kingdom of the Lord approaches; *the angels urged Lot to make haste,* signifies that the Lord withheld them from evil, and kept them in good; saying, *Arise, take thy wife and thy two daughters which are found,* signifies the truth of faith, and the affections of truth and good; *found denotes* that they were separate from evil; *lest peradventure thou be consumed in the iniquity of the city,* signifies lest they should perish by evils originating in what is false.

2405. *As the day-dawn arose.*—That hereby is signified when the kingdom of the Lord approaches, appears from the signification of the day-dawn, or of the morning, in the Word. Inasmuch as the subject treated of in this chapter is concerning successive states of the Church, the first thing spoken of is concerning what came to pass in the evening, afterwards concerning what came to pass in the night; what now follows is concerning what came to pass in the twilight, and presently concerning what came to pass after the sun's going forth; the twilight is here expressed by those words, "As the day-dawn arose;" and

is that time when the upright are separated from the wicked, which separation is treated of in this verse, even to verse 22, and described by Lot's being brought forth and saved, with his wife and daughters. That separation precedes judgment, appears from the Lord's words to *Matthew*, "All nations shall be gathered together before Him, and He shall separate them from each other, as a shepherd separates the sheep from the goats," (*mat.* 25.) This time or this state is in the Word called *day-dawn*, because then the Lord comes, or what is the same thing, then His kingdom approaches, and with the good the multitude is most just and true, for then there is an effulgence in them of a state resembling the early morning, or *day-dawn*; hence in the Word the Lord's coming is compared to morning, and is also called morning; that it is compared to morning, appears from *Hosea*, "After two days will Jehovah revive us, on the third day He will raise us up, and we shall live before Him, and shall know, and shall follow on to know Jehovah, as the day-dawn is His young forth," (*ho.* 2, 3.) two days denote the time and state which precedes, the third day denotes judgment or the Lord's coming, consequently the approach of His kingdom, see *n.* 720, 704; which coming, or which approach, is compared to *day-dawn*; so in *Samuel*, "The God of Israel is as the morning-light, the sun riseth, a morning without cloud, by the brightness, by the shower, the earth budleth forth," (*2 Sam.* xiii 3, 4.) the God of Israel denotes the Lord, for no other God of Israel was understood in that Church, inasmuch as the Lord was represented in all and in each of the things belonging thereto; so in *Joel*, "The day of Jehovah cometh, because it is near, a day of darkness and of thick darkness, a day of cloud and of obscurity, as the day-dawn spread upon the mountains," (*jo.* 1, 2.) speaking also of the coming of the Lord, and of His kingdom; it is called a day of darkness and of thick darkness, because then the good are separated from the evil, as Lot is here separated from the men of Sodom, and after that the good are separated, the evil perish. That the coming of the Lord, or the approach of His kingdom, is not only compared to morning, but is also called morning, appears from *Daniel*, "One holy one said, How long shall be the vision, the daily, and the waiting transgressions? He said to me, Even to the evening, morning, two thousand three hundred, and the Holy One shall be justified. The vision of the evening and the morning, which was told, is truth," (*dan.* 13, 14, 26.) where morning manifestly denotes the Lord's coming. So in *Daniel*, "Thy people of willing ones, in the day of thy fortitude, in the hours of holiness, from the work of the day-dawn is the dew of thy maturity," (*Psalm* cx. 3.) speaking throughout the whole psalm concerning the Lord, and concerning His victories in temptations, which are the days of fortitude, and the hours of His holiness; from

the wash of day-dawn denotes the Lord, consequently the Divine Love by which He condescend, so in Zephaniah, "Jehovah is just in the midst thereof. He will not do iniquity in the morning, in the morning He shall give judgment for light," (xi. 5;) where morning denotes the time and acts of judgment, which is the same thing with the coming of the Lord, and the coming of the Lord is the same thing with the approach of His kingdom. Such being the signification of morning, in order that the same might be represented, it was exposed that Aaron and his sons should cause the lamp to stand, and should set it in order from evening even to morning before Jehovah (Exod. xxvii. 21), where evening denotes the twilight before morning, see c. 2223. The same thing was represented by the fire on the altar being lighted every morning (Levit. vi. 12; and also by what was commanded concerning the Paschal Lamb, and concerning the sanctified parts of the sacrifices, that nothing should be left to the morning (Exod. xii. 10; xxiii. 18; xxix. 35; Levit. xxi. 23, 30; Numb. ix. 13), whereby was signified that when the Lord came, sacrifices should cease. In general it is called morning, both when day-dawn appears, and when the sun arises, and in this case morning is used to denote judgment both with respect to the good, and as carried upon the evil, as in this chapter, "The sun went forth upon the earth, and Lot came to Zoar, and Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire," (xxix. 25, 24;) in like manner it denotes judgment upon the evil, as in David, "In the morning I will destroy all the wicked of the earth, to cut off from the city of Jehovah all that work iniquity," (Psalm cx. 5;) and in Jeremiah, "Let that man be as the cities which Jehovah overthrew, and be reported not, and let him hear a cry in the morning," (xx. 16.) Inasmuch as morning in a proper sense signifies the Lord, His coming, and consequently the approach of His kingdom, it may appear what morning further signifies, that is, the arising of a New Church, for this is the Lord's kingdom in the earth, and this both in general, and in particular, you, and also in singular; in general, when any Church is raised up anew on the face of the earth; in particular, when man is regenerated, and is made new, for then the Lord's kingdom arises in him, and he becomes a Church; and in singular, as often as the good of love and of faith is operative in him, for in this is the Lord's coming. Hence the resurrection of the Lord on the third day in the morning (Mark xvi. 9; Luke xxi. 1; John xi. 1), signifies all these things, even in particular and in singular, denoting that He arises daily, you, every moment, in the minds of the regenerate.

34th. *The angels urged Lot to make haste.*—That hereby is signified that the Lord withheld them from evil, and kept them in good, appears from the signification of hastening and urging, as denoting to press forward; and that hereby is signified to be

withheld from evil, appears both from the internal sense of these words, and from those which follow : the internal sense is, that when the Church begins to decline from the good of charity, they [that is, the good] are then withheld from evil by the Lord, more easily, than when the Church is in the good of charity : the same thing appears from what follows, where it is said, that although the angels urged Lot to go forth from the city, still he lingered, and that they laid hold of his hand, of his wife, and of his daughters, and brought them forth, and set them without the city, whereby is signified and described what is the quality of man in that state ; for the subject here treated of is concerning the second state of this Church ; the first state was described in verses 1—3 of this chapter, which is such, that the members of the Church are principled in the good of charity, and acknowledge the Lord, and are confirmed by him in good ; the second state is here described as being such, that even with the men of the Church themselves, evil begins to act against goodness, and that in this case they are withheld forcibly from evil, and kept in goodness by the Lord ; this state is treated of in this verse and in the following, 15—17. In regard to this subject, few if any know, that all men whatsoever are withheld from evil by the Lord, and this with a more facile power than man can believe ; for there is in every man a perpetual tendency to evil, and this as well in consequence of the hereditary evil in which he is born, as also of the actual evil which he has brought upon himself, inasmuch that unless he was withheld by the Lord, he would each hour long every moment towards the lowest hell ; but the mercy of the Lord is so great, that he is cleared every moment, yea, every smallest part of a moment, and withheld from plunging himself thither ; this is even the case with the good, but with a difference according to their life of charity and faith ; thus the Lord continually fights with man, and for man with hell, although it does not so appear to man : that so it is, has been given me to know by much experience, concerning which, by the divine mercy of the Lord, we shall speak elsewhere ; see also on this subject, n. 923, 1581.

2407, *Saying, Arise, take thy wife, and thy two daughters that are found.*—That hereby is signified the truth of faith, and the affections of truth and good ; and that being found, means being separated, appears from the signification of arising, as denoting to be cleared from evil, see n. 2401 ; also from the signification of wife, as denoting the truth of faith, concerning which see verse 26, where Lot's wife is spoken of as being turned into a statue of salt ; and likewise from the signification of two daughters, as denoting the affections of truth and good, concerning which see n. 2383 : that being found, means being separated from evil, may also appear from this circumstance, because they were protected. In these few words is described

the second state of the Church, as consisting in this, that the members thereof do not suffer themselves to be led by good to truth, as before, but by truth to good, nevertheless that they are still principled in an obscure affection of good; for in proportion as truth becomes the leader, good is obscured; and in proportion as good becomes the leader, truth is manifested in its own proper light.

2408. *And peradventure thou he consumed in the iniquity of the city.*—That hereby is signified lest they should perish in evil originating in what is false, appears from the signification of iniquity as denoting evil; and from the signification of city as denoting doctrinals even such as are false, concerning which see n. 402. What is meant by evil originating in what is false, may appear from what was said, n. 1212, 1679.

2409. *Verses 16 And he fingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the chimney of Jehovah upon him, and brought him forth, and set him without the city. And he fingered,* signifies resistance from the nature of evil; and *the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters*, signifies that the Lord forcibly withheld from evils, and thereby strengthened the goodnesses and truths signified by Lot, his wife and daughters; in the chimney of Jehovah upon him, signifies out of grace and mercy; and brought him forth and set him without the city, signifies his state on this occasion.

2410. *And he fingered.*—That hereby is signified resistance from the nature of evil, appears from what was said above, n. 2409; for the evil which is in man continually re-acts against the good which is from the Lord; evil dethroned hereditarily, and acquired by actual habit, adheres close to man in all his particular thoughts, yea, in the smallest constituents of thought, and draws him downwards, but the Lord, by means of the good which he communicates, withholds man from evil, and lifts him upwards: thus man is kept suspended between evil and good, therefore unless he was withheld from evils every instant by the Lord, he would of himself plunge continually downwards; and thus more is the present state, in which the man of the Church is whom Lot now represents, than in the former state; the present state is this, that he begins to think and act, not as much from a principle of good, as from a principle of truth, and thus at a kind of distance from good.

2411. *And the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters.*—That hereby is signified that the Lord forcibly withheld from evils, and thereby strengthened the goodnesses and truths signified by Lot, his wife, and daughters, appears from the signification of the men, as denoting the Lord, concerning which see above; and from

the signification of hand, as denoting power, concerning which see n. 879, also from the signification of Lot, as denoting the good of charity, concerning which see n. 2024, 2361, 2371, 2392; and from the signification of wife, as denoting the truth of faith, concerning which see verse 26 of this chapter; and from the signification of daughters, as denoting the affections of truth and good, concerning which see n. 489—501, 2002; and lastly from what was said above, n. 2388, viz., that in proportion to the influx of good and truth from the Lord, in the same proportion man is withheld from evil, consequently in the same proportion the goodnesses and truths, signified by Lot, his wife, and his two daughters, are strengthened; this also may be known to every one by his own experience, if he only reflects on what passes within himself, for in proportion as his mind is removed from things corporeal and worldly, in the same proportion he comes into spiritual ideas, that is, he is elevated towards heaven, as is the case when he is engaged in any holy worship, or when he is in any trial and temptation, and also when he is oppressed with misfortune or sickness, that things corporeal and worldly, that is, the love of such things, are in such cases removed, is well known; the reason why at such times the mind is led into spiritual ideas is, because, as was observed above, there is a continual influx of what is celestial and spiritual from the Lord, but it is evil and the false originating in evil, or it is the false and the evil therein originating, flowing in from things corporeal and worldly, which oppose the reception of the heavenly influx.

2412. *In the clamour of Jehovah upon him.*—That hereby is signified out of grace and mercy, appears from the signification of the clamour of Jehovah, which can be nothing but grace and mercy; that man is withheld from evil, and is kept in good by the Lord, is out of pure mercy, see n. 1049. The reason why mention is made both of grace and mercy, may be seen n. 526, 591, and in this, they who are principled in truth and thence in good, implore only grace, whereas they who are principled in good and thence in truth, implore mercy of the Lord; this difference comes from the difference between the one and the other, as to their state of humiliation and consequent elevation.

2413. *And brought him forth, and set him without the city.*—That hereby is signified his state on this occasion, appears from the signification of bringing forth, as denoting to withhold, and from the signification of setting without the city, as denoting from what is false; his state, therefore, on this occasion was, that by being withheld from evils, goodnesses and truths from the Lord were strengthened.

2414. *Verse 17. And it came to pass, when they brought them forth abroad, he said, Escape for thy soul, lest we lay hold on thee, and do not stand with all the people, except to the*

mountain, but peradventure thou be consumed. And it came to pass, when they brought them forth abroad, signifies the state when they were withheld from the false and from evil: *he said, Escape for thy soul*, signifies that he should provide for his life in charity: *look not back behind thee*, signifies that he should not have respect to doctrinals, and do not stand still as all the plain, signifies that he should not stay in any of them: *escape to the mountain*, signifies to the good of love and charity: *but peradventure thou be consumed*, signifies that otherwise he would perish.

2415. *And it came to pass, when they brought them forth abroad*.—That hereby is signified the state when they were withheld from the false and from evil, appears from what was said above, n. 2413, and also from what was said, n. 2388, 2411.

2416. *He said, Escape for thy soul*.—That hereby is signified that he should provide for his life in charity, appears without explanation: but how he should provide for his life, is what next follows.

2417. *Look not back behind thee*.—That hereby is signified that he should not have respect to doctrinals, appears from the signification of looking back behind him, when the city was behind him, and the mountains before him; for by a city is signified what belongs to doctrine, see n. 602, 2368; but by a mountain is signified love and charity, see n. 795, 1486; that this is the signification of those words, will further appear from the explanation of verse 25, where it is said, that Lot's wife looked back behind her, and became a statue of salt; every one may know that in those words, "Look not back behind thee," there is contained some Divine mystery, which lies hid so deep as not easily to be seen; for in looking back behind him there appears to be nothing criminal, and yet it is a matter of such importance, that it is said, that he should escape for his soul, that is, should provide for his life in charity, by not looking back behind him; what is meant by having respect to doctrinals, will be seen in what follows; at present it may be expedient to shew what is meant by doctrinal: What is doctrinal is twofold; there is a doctrinal belief of love and charity, and there is a doctrinal of faith. Every Church of the Lord in its beginning, whilst as yet it is in its youth and virgin purity, has no other doctrinal belief, and loves no other than what is of charity, inasmuch as this belongs to life; but the Church subsequently declines from this doctrinal, until it begins to esteem it of little value, and at length to reject it, and then it acknowledges no other doctrinal than what is called the doctrinal of faith, which, when separate from charity, conspires with the life of evil. Such was the primitive Church, or Church of the Gentiles, after the coming of the Lord; in its beginning it had no other doctrinal belief than what is of love and charity, for this

the Lord Himself taught, as may be seen a. 1371; but after His time, as love and charity began to grow cold, the doctrinal of faith by degrees had birth, and with it came dissensions and heresies, which increased more and more in proportion to the stress laid upon that doctrinal. The case was similar with the ancient Church which was after the flood, and was extended over so many kingdoms, see a. 1383; this Church, in its beginning, knew no other doctrinal than that of charity, because it had respect to that alone, and the life was instructed thereby, and thus the men of that Church provided for themselves to eternity; but after some time, the doctrinal of faith began to be cultivated amongst certain of the Church, and at length they separated faith from charity; these persons they called Harn, because they were in the life of evil, see a. 1062, 1063, 1068. The most ancient Church, which was before the flood, and which above all others was called Man, was principled in a real perception of love to the Lord, and of charity towards their neighbor, and thus had inscribed on it the doctrinal of love and charity; but there were some also at that time who cultivated faith, and when at length they separated faith from charity, they were called Cain; for by Cain is signified such separate faith, and by Abel, whom he slew, is signified charity; see the explanation of the fourth chapter of Genesis. Hence it may appear that there is a twofold doctrinal belief, one of charity, another of faith, although in reality they are one; for the doctrinal of charity involves all things belonging to faith; but when a doctrinal is formed solely of such things as belong to faith, in this case the doctrinal is said to be twofold, because faith is separated from charity; that such a separation has taken place at this day, may appear from this consideration, that it is altogether unknown what charity is, and what neighbor is; they who are principled solely in the doctrinal of faith, believe nothing due to be charity towards their neighbor, but to give alms to the poor, and to have pity on all, for they say that every one is a neighbor indiscriminately; when yet charity is all good whatsoever belonging to man, in his affection, and in his soul, and thence in his life; and neighbor is all the good in others whereby man is affected, consequently neighbor means all those who are principled in good, and this with due discrimination; as for example, he is principled in charity and in mercy, who contains justice and judgment, in punishing the wicked, and recompensing the good; there is charity in punishing the wicked, inasmuch as such punishment proceeds from a zealous endeavor to amend him, and at the same time to secure others from suffering by his wickednesses; thus charity provides for, and wishes well to him who is in evil, or who is an enemy, and in so doing provides for, and wishes well to others, and to the public in general, and this from a principle of charity or neighborly love; the case is the same with the good of life in

all other instances, for good of life can have no existence, unless it proceed from a principle of charity or neighborly love, inasmuch as it has respect to, and involves such a principle. The nature of charity, and of neighbor, being involved in so much obscurity, it is plain from hence that the doctrinal of charity was lost, as soon as the doctrinal of faith gained the ascendancy; where, nevertheless, the doctrinal of charity was what was cultivated in the ancient Church, inasmuch that they distinguished into separate classes all the several sorts of good belonging to charity or neighborly love, that is, all who were principled in good, and this with much distinction, giving names also thereto, and calling some poor, some miserable, some oppressed, some sick, some naked, some hungry, some thirsty, some captive or in prison, some sojourners, some fatherless, some widows; others again they called lame, blind, deaf, dumb, halt, not to mention several other names, according to this doctrinal the Lord spoke in the Word of the Old Testament, and this is the reason why these names so often occur therein; and according to the same doctrinal the Lord Himself spoke in the Word of the New Testament, as in Matthew are 23, 26, 28—30, 42—43; Luke xiv 13, 21; and in many other places; hence it is that these names, in their internal sense, have a different signification from what appears in the letter. In order, therefore, that the doctrinal belief of charity may be restored, it will be shown hereafter, by the divine mercy of the Lord, who they are that are signified by the above names, and what charity is, and what neighbor, both in general and in particular.

2118. *Stand not still in all the plain.*—That hereby is signified that he should not stay in any of them, appears from the signification of plain, as denoting all things of doctrinals, of which we shall speak presently. How this case is in regard to not staying in any of them, will be seen at verse 26, where it is said of Lot's wife, that she looked back behind her. That plain in the Word signifies all things of doctrinals, appears from Jeremiah, "The water shall come to every city, and the city shall not escape, and the valley shall perish, and the plain shall be destroyed," (xlviii 8); where city denotes false doctrinals, and plain all those things which belong to such doctrinals; so in John, "When the thousand years shall be consumed, Satan shall be loosed from his prison, and shall go forth to seduce the nations, Gog and Magog, to gather them together to war, whose number is as the sand of the sea; wherefore they went upon all the plains of the earth, and encompassed the camp of the saints, but fire came down from God out of heaven, and consumed them," (Rev. xii 7—9); where Gog and Magog denote those who are principled in external worship without internal, that is worship made idolatrous, see n. 1151; the plain of the earth denotes the doctrinals of the Church, which are laid waste

by those who are principled only in external worship; the camp of the saints denotes the good things of love and charity; consumed by fire from God out of heaven, has the same signification with what is said concerning the men of Sodom and Gomorrah, verse 24. Moreover, the doctrinals of charity are called camps of the mountains, and the doctrinals of faith cities of the plain, in Jeremiah xxiii. 13.

2419. *Escape to the mountain*—That hereby is signified to the good of love and charity, appears from the signification of mountain, as denoting love and charity, see n. 795, 1436.

2420. *Let peradventure thou be consumed*.—That hereby is signified that otherwise he would perish, appears without explanation.

2421. *Yea, 18, 19. And let said unto them, I pray, not so, my lords. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy which thou hast done with me to make my soul alive: and I shall not be able to escape to the mountain, lest peradventure thou wilt adhere to me, and I die. And let said unto them, I pray, not so, my lords, signifies weakness in that he was not able: behold, I pray, thy servant hath found grace in thine eyes, signifies humiliation from the affection of truth: and thou hast made great thy mercy, signifies somewhat resembling humiliation from the affection of good: which thou hast made with me to make alive my soul, signifies for this that he was desirous to save him: and I shall not be able to escape to the mountain, signifies doubtfulness whether he could have the good of charity: lest peradventure thou wilt adhere to me, and I die, signifies that in such case it must needs come to pass, that he would at the same time be in evil, and would thereby be condemned.*

2422. *Let said unto them, I pray, not so, my lords*.—That hereby is signified weakness in that he was not able, that is, to escape to the mountain, appears from the affection contained in the words themselves, and also from what follows. The subject now treated of is concerning the third state of the Church, which is represented by Lot in this chapter; this state is, that the men of the Church no longer think and act from an affection of good, but from an affection of truth, which state takes place, when the affection of good begins to be diminished, and as it were to recede; good indeed is present, but is withdrawn more towards the interiors; hence it is in obscurity, but manifests itself in a certain affection, which is called the affection of truth; what the affection of good is, and what the affection of truth, may be seen n. 1387, and in what follows, n. 2423. The existence of these states does not appear to men, much less does their quality appear, but they appear to the angels as in clear light, for the angels are in every good affection of man; they appear also to man when he comes into another life; according to those affec-

tions, and according to their quality, the good are distinguished into *active*, see a. 683.

1123. *Behold, I pray, thy servant hath found grace in thine eyes.*—That hereby is signified humiliation derived from the affection of truth; and that by these words, "Thou hast made great thy mercy," is signified somewhat resembling humiliation derived from the affection of good, may appear from what was said above concerning grace and mercy, a. 106, 101: for they who are in the affection of truth, cannot so far humble themselves, as to acknowledge from the heart that all things are of mercy, wherefore instead of mercy they say grace; yet, in proportion as they are less influenced by the affection of truth, in the same proportion there is less of humiliation to them when they speak of grace; but on the other hand, in proportion as any one is influenced by the affection of good, in the same proportion there is more of humiliation to him when he speaks of mercy: from this consideration it is evident what a difference there is between adoration, and consequently worship, with those who are in the affection of truth, and those who are in the affection of good; for in order to the performance of worship, there must needs be adoration, and in order to adoration there must needs be humiliation, and this is all and is each of the things of worship; hence it is plain why mention is here made both of grace and mercy.

1124. *Which thou hast made with me to make after my soul.*—That hereby is signified for this, that he was desirous to save him, appears without explanation.

1125. *And I shall not be able to escape to the mountain.*—That hereby is signified doubtfulness whether he could have the good of charity, that is, could think and act under the influence of that good, appears from the signification of mountains, as denoting love and charity, see a. 794, 1420. With respect to doubtfulness, the case is this; with those who are principled in the affection of truth, there is in that affection an affection of good, but it is so obscure that they do not perceive, consequently do not know, what the affection of good is, and what genuine charity is; they suppose indeed that they know, but this is by virtue of truth, and thus by virtue of science, and not by virtue of essential good itself; still, however, they do good works of charity, not that they may merit anything thereby, but from a principle of obedience, and this in proportion as they conceive it to be true, for they suffer themselves to be led of the Lord by truth grounded in an obscure good, which appears to them as truth; as for example, inasmuch as they are ignorant what is meant by neighbor, they do good to every one whom they imagine to be a neighbor, especially to the poor, because these call themselves poor, in consequence of being destitute of worldly wealth; they do good also to the fatherless and

widows, because they are so called; and to sojourners, for the same reason; and so in other instances; and this so long as they are ignorant what is signified by the poor, the fatherless, the widows, the sojourners, and the like; nevertheless, inasmuch as the affection of good, as was said, lies obscurely hid in their affection of apparent truth, by which affection of good the Lord leads them thus to do good, they are at the same time, as to their interiors, principled in good, and the angels are associated with them in that good, and are there delighted with the appearance of truth by which they are affected. But they who are principled in the good of charity, and thereby in the affection of truth, these do all things with discrimination, inasmuch as they are in the light, for the light of truth is derived from no other source than from good, because the Lord flows in by an influx of good; these therefore do not do good to the poor, the fatherless, the widows, the sojourners, merely because they are so called, for they know that they who are good, whether they be poor or rich, are neighbors in an especial sense, inasmuch as by the good, good is done to others, and, therefore, in proportion as the good are benefited, in the same proportion others are benefited by them; they know also how to distinguish between diverse sorts of good, consequently between diverse sorts of persons principled in good; the general good, therefore, they call more their neighbor than an individual, inasmuch as the good of many is regarded in the general good; the Lord's kingdom on the earth, which is the Church, they acknowledge still more as their neighbor, and the object of their charity; the kingdom of the Lord in the heavens still more; but they who prefer the Lord to all these, who adore Him alone, and love Him above all things, these deduce from Him the derivativeness of neighbor; for in a supreme sense the Lord alone is neighbor; thus all good is neighbor, so far as it is from Him. But they who are principled in affections contrary to good, these deduce the derivativeness of neighbor from themselves, and acknowledge for neighbor only those who favor and serve them, calling such alone their brethren and friends, and this with a difference according to the degree in which they are united with such. Hence it may appear what is meant by neighbor, and that every one's neighbor is determined according to the love in which he is principled; and that he is truly a neighbor, who is principled in love to the Lord, and in charity, and this with all difference; thus it is the essential principle of good, belonging to every one, which determines the degree in which he is a neighbor.

2426. *Last peradventure evil adhere to me, and I die.*—That hereby is signified, that in such case it must needs come to pass that he would be at the same time in evil, and would thereby be condemned, appears without explanation. What is involved in these words, may be known from what was said and shewn.

above, n. 301—303, 371, 583, 1001, 1337, 1338, namely, that the Lord is continually providing against the mixing together of evil with good; but in proportion as man is in evil, in the same proportion he is removed from good; for it is better that he be altogether in evil, than in evil and good at the same time, for if he be in evil and good at the same time, he must needs perish eternally: there are despicable and hypocritical persons within the church, who where all others are exposed to this danger: this then is what is signified in an internal sense by these words, "Let evil adhere to me, and I die."

3427. Verse 23. *Behold, I pray, this city is near to flee thither, and it is small: let me escape, I pray, thither; is it not small? and my soul may live.* *Behold, I pray, this city is near to flee thither*, signifies that it was allowable, by virtue of the truth of faith [to attain to good]: *and it is small*, signifies that it was allowable, by virtue of the little which he had: *let me escape, I pray, thither*, signifies that from that little it was allowable to respect good: *is it not small?* signifies would he not have some little: *and my soul may live*, signifies that then possibly he might be saved.

3428. *Behold, I pray, this city is near to flee thither*.—That hereby is signified that it was allowable by virtue of the truth of faith [to attain to good], appears from the signification of city, as denoting doctrine, consequently the truth of faith, concerning which, see n. 402, 1258; it is called near, because truth is harkening upon good, whosoever to flee thither, signifies that it was allowable by virtue of the truth of faith, because he was not able by virtue of good, see n. 3423.

3429. *And it is small*.—That hereby is signified that it was allowable by virtue of the little [truth of faith] which he had, may appear from the signification of city, as denoting truth, concerning which see above; by the city being small is signified that he had little of truth, and hence that it was allowable, by virtue of the little which he had, to attain good, as appears from what goes before, and from what follows. In regard to this circumstance, that they who are in the affection of truth have but little truth in comparison with those who are in the affection of good, it may appear plain from this consideration, that the former regard truth from a scanty and obscure good to them; truth with man is altogether according to the good which belongs to him; where there is a small portion of good, there is but a small portion of truth, for they are in a like proportion, and in a like degree, or, according to the common expression, they keep pace with each other, which may, indeed, appear as a paradox, but still it is really so; good is the very essence of truth, truth without its essence is not truth, however it may appear to be so; it is only a kind of tinkling thing, and as an empty vessel, whosoever wishes to possess truth in himself, not

only ought to know it, but also to acknowledge it, and have faith therein; when he does this, he then first begins to have truth, because then it affects him and shines with him; it is otherwise when he only knows truth, and does not acknowledge it, and has not faith in it, in this case he has not truth in himself; may the see men see in this state, they are capable of knowing truths, and sometimes of knowing them in a superior manner, but still they have not truth, yea they are so much the further from having it, in proportion as they deny it in their hearts: it is provided by the Lord, that no one should have more of truth, than he should acknowledge and believe it, then in proportion to his reception of good: hence it is, that it is here said of the city, by which is signified truth, that it is small; and again in this verse, "Is it not small?" also in verse 22, it is said, that he called the name of the city *Zoar*, by which name, in the original tongue, is signified small, by reason that the subject here treated of is concerning those who are in the affection of truth, and not so much in the affection of good.

2429. *Let me escape, I pray, thither*—That hereby is signified that from that little it was allowable to look to good, may appear from what goes before, and from what follows; it was said, that he should escape to the mountain, by which is signified the good of love and charity, see n. 2419; but reply was made, that he was not able to do this, but that he would escape to the city, by which is signified the truth of faith, see n. 2428, thus that from truth he could look to good, or what is the same thing, from faith could look to charity; that city also was situated under the mountain, and from it he afterwards ascended and dwelt in the mountain, but as a case therein, verse 30.

2431. *Is it not small?*—That hereby is signified would he not have some little? appears from what was said above, n. 2429, consequently without further explanation. The reason of this interrogation is, because the Lord alone knows how much of good there is in truth, and thus how much of truth belongs to man.

2432. *And my soul may live*.—That hereby is signified that thus possibly he might be saved, appears also without explanation; that he likewise was saved, because there was good in his truth, appears from what follows, that is, the reply, Behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken," verse 21; and afterwards, "The sun went forth upon the earth, and Lot came to Zoar," verse 21; by which is meant, that they are saved, who are in the affection of truth, that is, who are principled in faith, provided it be a faith grounded in good.

2433. Verse 21. *And he said to him, Behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken. He said to him, Behold I have accepted*

My face also as to this word, signifies secret, provided that the interiors principled in truth had any ground in good: that I will not overthrow the city of which thou hast spoken, signifies that thus he should not perish.

2431. *He said to him, Should I have excepted thy face also as to this word,—*That hereby is signified secret, provided that the interiors principled in truth had any ground in good, appears from the signification of face; face occurs frequently in the Word, and in all cases signifies the interiors, as was shewn, n. 326, 1290; when face also is attributed to Jehovah or the Lord, it signifies mercy, power, good, see n. 223, 223; in the present instance therefore it signifies the good which is inwardly in truth; wherefore, to except the face is to except, provided that the interiors principled in truth, had any ground in good: as to this word, signifies as to this thing. That truth is not truth, unless good be inwardly therein, may be seen, n. 1426, 1832, 1903, 1904, 1928, 2043, 2473, 2206, 2429; and that man enjoys bliss and happiness after death, not by virtue of truth, but by virtue of the good which is in truth, see n. 2261; hence he has a measure of bliss and happiness proportioned to the good which is in truth. That good dwells inwardly in truth, and causes it to be truth, may also appear from what is called good and true in respect to the things of the world; when a man, in such case eagerly opens upon and acknowledges anything as good, whatever heave this good, that he calls truth; but whatever does not please it, that he rejects and calls it false: he may indeed say, that that is true, which does not please such good, but in this case he conceals his real thoughts under a cloak of piety and utility; and so it is also in respect to spiritual things.

2432. *I will not overthrow the city of which thou hast spoken,*—That hereby is signified that thus he would not perish, that is, the man who is principled in truth within which is good appears from the signification of city, as denoting truth, see n. 408, 2208, 2408. It has been a subject of controversy, from the most ancient times, which is the first-born of the Church, charity or faith, by reason that man is regenerated by the truths of faith, and becomes a Church: but they who gave the preference to faith, and made that the first-born, fell into all heresies and fabrications, and at length altogether extinguished charity; thus we read of Cain, by whom such faith is signified, that at length he slew his brother Abel, by whom is signified charity; in like manner we read afterwards of Reuben, the first-born son of Jacob, by whom also faith is signified, that he polluted his father's bed (Gen. xlix. 22; xix. 4); wherefore he became unworthy, and the primogeniture was given to Joseph (Gen. xlix. 5; 1 Chron. v. 1). Hence came all the disputes, and likewise all the laws, in the Word, concerning primogeniture. This controversy originated in the ignorance

which of old prevailed, and which prevails at this day, concerning this truth, that man has only so much of faith, as he has of charity, and that in the process of regeneration, charity creates faith, or, what is the same thing, good creates truth, insinuating itself into all the particulars thereof, and adapting itself thereto, and thus creating faith to be faith; and consequently that charity is the first-born of the Church, although to man it appears otherwise, see c. 333, 337. But as this subject is much treated of in what follows, more will be said concerning it, by the Divine Mercy of the Lord, in future parts of this work.

2134. Verse 22. *Make haste, escape thither, because I cannot do anything till thou be come thither*: therefore he called the name of the city *Zoar*. *Make haste, escape thither*, signifies that he should abide in that state because he cannot advance farther: because *I cannot do anything till thou be come thither*, signifies that before judgment is accomplished on the wicked, they are to be saved who are in the affection of truth: therefore he called the name of the city *Zoar*, signifies the affection of truth.

2137. *Make haste, escape thither*.—That hereby is signified that he should abide in that state because he cannot advance farther, that is, should abide in the truth of faith and the affection thereof, because he could not abide in the essential good of charity and its affection, appears from what has been said above.

2138. Because *I cannot do anything till thou be come thither*.—That hereby is signified that before judgment is accomplished on the wicked, they are to be saved who are in the affection of truth, may appear from this consideration, that by this expression, "I cannot do anything," is signified judgment on the wicked, which is presently described by the overthrow of Sodom and Gomorrah; and by this expression, "Till thou be come thither," is signified that they are first to be saved who are in the affection of truth, and who are here represented by Lot, which is also meant by Lot's coming to Zoar, verse 25. That the good and just are first to be saved before the wicked and unjust perish, appears also from other parts of the Word, as where the last judgment is treated of in Matthew, and it is said, "That the sheep were separated from the goats, and it is first declared to the sheep, that they should enter into the kingdom of the Lord, before it is declared to the goats, that they should depart into everlasting fire," (see 33, 34, 41.) The like also was represented by the sons of Israel at their departure out of Egypt, in that they were first saved, before the Egyptians were overthrown in the red sea. The same thing is also signified by what occurs in the Prophets throughout, that after the faithful were brought back from captivity, their enemies then suffered punishment and perished: this is also continually exemplified in another life, that the faithful are first saved, and afterwards the unfaithful are punished, or, what is the same thing, the former

are elevated by the Lord into heaven, but the latter afterwards plunge themselves into hell: the reason why the salvation of the one and the destruction of the other are not effected together and at the same time, is, because unless the good were plucked sunder from the wicked, from the house of evil and the persecutions of what is false, which the wicked continually scatter about as poison, they would easily perish; but in general, before the good are saved and the wicked perish, it is necessary, that with the good there should be effected a separation of evils, and with the wicked a separation of such things as are good, that the former by what is good may be raised up of the Lord into heaven, and the latter by their evils may cast themselves down into hell, as which subjects more will be said, by the divine mercy of the Lord, at a. 2489, 2491.

2489. *Therefore he called the name of the city Zoar.*—That hereby is signified the affection of truth, appears from the signification of *Zoar*, as denoting the affection of good, that is, the good of knowledge, that is, the affection of truth, see a. 1459; and from the signification of calling the name, as denoting to know the quality thereof, see a. 144, 146, 1714, 2009, and in the present instance denoting that there was little of truth, for by *Zoar* in the original tongue is signified somewhat little or small; for they who are in the affection of truth, have but little of truth, because but little of good, in comparison with those who are in the affection of good, see above, a. 1429. That truths, which are in themselves truths, with one person are more true, with another less true, with some altogether untrue, yet false, may appear almost from all those things which in themselves are true, inasmuch as they vary with every man according to his affections; as for example; the expediency of doing good works, or the good of charity, is itself a truth; yet this truth with one person is the good of charity, because it proceeds from charity; with another it is a work of obedience, because it proceeds from obedience; with some it is meritorious, because they are willing to merit and be saved thereby; but with some it is hypocritical, because they do good in order to appear good before men; and so in other cases, and this may be applied to all other truths which are called truths of faith; hence also it may appear, that there is much of truth with those who are in the affection of good, and less of truth with those who are in the affection of truth, for the latter regard good as more remote from them, whereas the former regard good as present in them.

2490. *Versic 23. The sun went forth upon the earth, and Lot came to Zoar.* *The sun went forth upon the earth*, signifies the last time, which is called the last judgment; and *Lot came to Zoar*, signifies that they are saved who are in the affection of truth.

2491. *The sun went forth upon the earth.*—That hereby is signified the last time, which is called the last judgment, appears

from the signification of the rising of the sun in relation to times and states of the Church; that times of the day, as also times of the year, signify in an universal sense, successive states of the Church, was shown above, n. 2332; and that day-dawn or morning, signifies the coming of the Lord, or the approach of his kingdom, was shown n. 2426; thus then the rising of the sun or his going forth upon the earth, signifies the Lord's essential presence, and this by reason that both the sun and the east signifies the Lord; that the sun hath this signification, may be seen, n. 53, 52, 1053, 1531, 1539—1571, 2130, and that the east has the same signification, may be seen, n. 103. The reason why the presence of the Lord is the same thing as the last time, is, because His presence separates the good from the wicked, and is attended with this effect, that the good are elevated into heaven, and the wicked cast themselves into hell; for in another life the case is this; the Lord is a sun to the universal heaven, see n. 1053, 1571, 1539—1541; the Divine celestial attribute of His love appearing thus to the eyes of the angels, and in effect constituting the essential light of heaven; in proportion, therefore, as the angels are principled in celestial love, in the same proportion they are elevated into that celestial light which is from the Lord; but in proportion as any are remote from celestial love, in the same proportion they cast themselves from the light into infernal darkness. Hence then it is, that the rising of the sun, by which is signified the presence of the Lord, implies both the salvation of the good, and the damnation of the wicked: and hence it is here first said, that Lot came to Sodom, that is, that they were saved who are here represented by Lot, and presently that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire, that is, that the wicked were condemned. To those who are principled in the evils of self-love and the love of the world, that is, who are in hatred against all things of love to the Lord and charity towards their neighbor, the light of heaven appears in effect as thick darkness, wherefore it is said in the Word, that to such the sun is darkened, whereby is signified that they have rejected whatever is of love and charity, and have received whatever is contrary thereto; as in Ezekiel, "When I shall extinguish thee, I will cover the heavens, and blot out the stars thereof; I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light in the heavens I will darken over thee, and I will give darkness upon thy land," (xxix. 7, 8;) where every one may see, that by covering the heavens, darkening the stars, covering the sun, and darkening the luminaries of light, somewhat else is signified than what is expressed in the letter. In like manner is Isaiah, "The sun is darkened in his going forth, and the moon shall not cause her light to shine," (xlii. 5, 10;) and in Joel, "The sun and the moon are blotted out,

and the stars withhold their shining," (ii. 2, 10;) whence it may appear, what is signified by these words of the Lord to Matthew, where He speaks of the last times of the Church, which is called the last judgment, "Immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," (xvii. 29;) where by sun it is manifest is not meant sun, nor by moon moon, nor by stars stars, but by the sun is signified love and charity; by the moon faith thence derived, and by the stars the knowledge of good and truth, which are then said to be darkened, to lose light, and to fall from heaven, when there remains no longer any acknowledgment of the Lord, any love to Him, or any charity towards our neighbor, in which case self-love, with its consequent ideas, takes possession of man, for this is a certain consequence of the departure of heavenly love: hence also may be seen what is meant by these words in the Revelation, "The fourth angel poured out his vial upon the sun, and it was given to him to scorch men by fire, whosoever men were scorched with great heat, and they blasphemed the name of God," (xvi. 8, 9;) where also the subject treated of is concerning the last times of the Church, when all love and charity are extinguished, or according to the common method of speaking, when there is no longer any faith; the extinction of love and charity is meant by the vial being poured out upon the sun; and the scorching and its heat, which in such case take possession of man, are meant by men being burned by fire, and being scorched with a great heat; the blaspheming of the name of God is a consequence thereof. The ancient Church by the sun understood nothing else but the Lord, and the Divine celestial attribute of His love, and hence came the custom of praying with their faces towards the rising of the sun not even thinking about the sun at such times; but in succeeding ages, when posterity lost this, together with other representations and significations, they then began to worship the sun and the moon; which worship spread itself over many nations, inasmuch that they dedicated temples to those objects of their worship, and erected statues to their honor; and whereas the sun and moon hereby received an opposite sense, they signify self-love and the love of the world, which are altogether opposite to celestial and spiritual love; hence in the Word, by the worship of the sun and moon, is meant the worship of self and of the world, as in Malachi, "Lest peradventure thou lift up thine eyes to the heavens, and see the sun, and the moon, and the stars, all the host of heaven, and thou be driven, and bow thyself to them, and serve them," (Deut. iv. 19;) and again, "If he shall go and serve other gods, and the sun or the moon, or all the host of heaven, which I have not commanded, then thou shalt stone those things with stones, and they shall die," (Deut. xvi. 21, 22;) such was the idolatrous way-

ship, into which the ancient worship was changed, when man no longer believed that anything internal was signified by the rites of the Church, but only what was external; in like manner in Jeremiah, "At that time they shall bring out the bones of the kings of Judah, of the priests, of the prophets, of the prophets, and of the inhabitants of Jerusalem, and shall spread them out to the sun, and to the moon, and to all the host of heaven, which they loved, and which they served," (Jer. 3, 2;) where sun denotes self-love and its lusts; the spreading out of bones, signifies the infernal things attendant on such lusts; again, in the same Prophet, "He shall break the statue of the house of the sun, which is the land of Egypt, and shall burn with fire the houses of the gods of Egypt," (Jer. 51;) where the statue of the house of the sun denotes self-worship.

2443. *And let come to Zoar.*—That hereby is signified that they are saved who are in the affection of truth appears from the signification of *Zoar*, as denoting the affection of truth, see n. 2439; hence also it may appear, that they likewise are saved who are principled in faith, provided that in their faith there be a principle of good, that is, that they be affected with the truths of faith for the sake of good, which is by virtue of good; all the life of faith is derived from this source and from no other: that charity is the essential of faith, yes, that it is essential faith, as being the source and reality of faith, may be seen, n. 379, 389, 654, 734, 809, 916, 1102, 1176, 1796, 1799, 1814, 1844, 2046, 2116, 2289, 2440, 2528, 2561, 2563, 2569, 2437.

2443. *Vers 24. And Jehovah caused it to rain upon Sodom and upon Gomorrah sulphur and fire from Jehovah out of Heaven.* *Jehovah caused it to rain upon Sodom and upon Gomorrah sulphur and fire*, signifies the hell of those who are in the evils of self-love, and in the falsities thence derived; to rain is to be damned; sulphur is the hell of self-love; fire is the hell of the falsities thence derived; *from Jehovah out of Heaven*, signifies that it was from the laws of order as to truth, in consequence of their separating themselves from good.

2444. *Jehovah caused it to rain upon Sodom and upon Gomorrah sulphur and fire.*—That hereby is signified the hell of those who are in the evils of self-love and the falsities thence derived, appears from the signification of raining, as denoting to be damned; and from the signification of sulphur, as denoting the hell of the evils of self-love; and from the signification of fire, as denoting the hell of the falsities thence derived, of which we shall speak presently; also from the signification of *Sodom*, as denoting the evils of self-love; and from the signification of *Gomorrah*, as denoting what is false thence derived, see n. 2259, 2246, 2323. Mention is here made of *Gomorrah* also, of which place nothing is said before in this chapter, by reason that *Gomorrah* signifies what is false originating in the evil of self-

here; for within the Church, whose last time of judgment is here treated of, this evil is what most especially acts in opposition to good, and what is false thence derived is what most especially acts in opposition to truth; which two are so joined together, that whosoever is in one, is also in the other, and that in a like proportion, and a like degree; it appears indeed otherwise, but that it really is so, is made manifest in another life, if not in this world. Concerning self-love, its quality, and how great evils are thence derived, see a 623, 694, 700, 1307, 1308, 1321, 1564, 1621, 2041, 2045, 2051, 2057, 2212.

2443. That to ruin signifies to be damned, appears from the signification of ruin; ruin in the Word, in a genuine sense, signifies blessing, and hence also salvation, but in an opposite sense it signifies cursing, and hence also damnation; that it signifies blessing and hence salvation, appears from several passages, and that in an opposite sense it signifies cursing and hence damnation, appears from the following, "There shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covering from tempests and from rain," (Isaiah lv. 6;) and in Ezekiel, "Say to them that dwell what is untempered, it shall fall, there shall be an overflowing ruin, whereby ye, O hail-stones, shall fall; there shall be an overflowing ruin, in Mine anger, and hail-stones in fury for consumption," (Ez. li. 11, 13;) and in David, "He gave them for ruin hail, a fire of storm to their land, and smote their race and their dignities," (Psalm cv. 33, 35;) speaking of Egypt, concerning which it is thus written in Moses, "Jehovah gave thunder and hail, and the fire whirled on the earth, and Jehovah rained to ruin hail on the land of Egypt," (Exod. ix. 23, 24.)

2445. That sulphur is the hell of the evils of self-love, and that fire is the hell of the falsities thence derived, appears from the signification of sulphur, and fire thence derived, in the Word, as denoting self-love with its lusts and falsities, consequently denoting hell, for hell consists of such things. That sulphur and fire have such a signification, appears from David, "Jehovah shall rain, upon the wicked, snares, fire and sulphur," (Psalm xl. 6;) that material fire and sulphur are not here meant, but that something else is understood, which is signified by fire and sulphur, they appear also from this confirmation, that it is said that Jehovah shall rain snares. So in Ezekiel, "I will plead with him with pestilence and with blood, and I will cause to rain upon him, and upon his wings, and upon many people who are with him, an overflowing ruin, and hail-stones, fire and sulphur," (Ezek. xxxviii. 22;) speaking of Gog, who lays waste the land of Israel, that is, the Church; what Gog is, may be seen, a. 1153; fire denotes falsities, sulphur the evils thence derived, and at the same time their hell which lay waste; so in the Revelation, "They who entered the beast, were cast into a lake

burning with sulphur," (isa. 30:) denoting hell; again, "The devil was cast into a lake of fire and sulphur, where are the beast and the false prophet, and they shall be tormented days and nights to ages of ages," (Rev. xv. 10:) manifestly denoting hell; again, "The abominable, and murderers, and adulterers, and enchanters, and idolaters, and all liars, have their part in the lake burning with fire and sulphur," (Rev. xxi. 8:) where also fire and sulphur manifestly denote hell. That they denote the evils of self-love and the falsities thence derived, of which the hells consist, appears from Isaiah, "The day of the vengeance of Jehovah, the year of recompense to the controversy of Zion, and the streams thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof shall be for burning pitch," (xxxiii. 8, 9:) where burning pitch denotes dense and dark falses, instead of fire, and sulphur denotes the evils which originate in self-love; again, in the same Prophet, "The pile thereof is fire and much wood, the breath of Jehovah as a stream of burning sulphur therein," (xlii. 3:) speaking of Tophet, where a stream of burning sulphur denotes falsities originating in the evils of self-love; so in Luke, "On the day that Lot went forth from Sodom, it rained with fire and sulphur from heaven, and destroyed all, according to these things shall it be done on the day that the Son of Man shall be revealed," (xvi. 24, 26:) that fire and sulphur shall not rain when the Son of Man shall be revealed, may be obvious to every one, but that falsities and the lusts of self-love will then have rule, which are signified by fire and sulphur, and which cause hell. That fire, in the Word, signifies lusts, and at the same time the hells, but that in such case, smoke from the fire signifies what is false which is thence derived, and which prevails in those hells, may be seen in 1861; and in the Revelation, "I saw horses in vision, and them that sat on them, having breast-plates fiery and sulphurous; and the heads of the horses as the heads of lions, and from their mouth came forth fire, smoke and sulphur." By these three were the third part of men slain, by the fire, and by the smoke, and by the sulphur," (ix. 17, 18:) fire, smoke, and sulphur, denote evils and falses of every kind, of which, as was said, the hells consist.

2447. *From Jehovah out of heaven.*—That hereby is signified that it was from the laws of order as to truth, in consequence of their separating themselves from good, can only appear from the internal sense, whereby is discovered how the case is in respect to punishment and damnation, that such things by no means come from Jehovah, that is, from the Lord, but from the man himself, the evil spirit or the devil, who is the object of punishment and damnation, and this by virtue of the laws of order as to truth, in consequence of their separating themselves from good. All order is from Jehovah, that is, from the Lord,

according to which all things, both in general and in particular, are governed by Him, but with a manifold difference in respect to each government, as grounded in will, in good pleasure, in love, and in permission: the things which proceed from the Lord's will and good pleasure, are from the laws of order as to good, and so also are several things which proceed from His government as grounded in love, and some likewise which proceed from His government as grounded in permission: but when man separates himself from good, he then casts himself into the laws of order which are of truth separate from good, and which are such, that they condemn him, for all truth condemns man, and casts him down into hell, but the Lord, by virtue of good, that is, of Mercy, saves him, and raises him up to heaven; hence it is evident, that it is man himself who condemns himself: several things which come to pass of permission are of this nature; as, for example, that one devil should punish and torment another, not to mention numberless other cases, such things originate in laws of order as to truth separate from good, and unless these laws had their operation, as in the above instance, the wicked could not be held in any bonds of restraint, nor hindered from annihilating all the good and upright, and destroying them eternally; to prevent this, is the good which is regarded by the Lord in the permission of such laws; the case in this respect is like of a wild and merciless king here on earth, who intends and does nothing but what is good; unless he tolerated that his laws should punish the wicked and unruly, although he punishes no one, but rather grieves that his subjects are such, as to make it expedient that their evils should punish them, his kingdom would be left a prey to the most lawless invaders, which would argue the greatest want of clemency and mercy: hence it appears, that Jehovah by no means ceased sulphur and fire to rain, that is, condemned to hell, but that they, who are principled in evil and in falsities originating in evil, condemned themselves in consequence of their separating themselves from good, and thus casting themselves into the laws of order grounded in truth alone: hence then it follows, that this is the internal sense of the words under consideration: that in the Word, evil, punishment, cursing, denunciation, and several similar things, as here the raining of sulphur and fire, are attributed to Jehovah or the Lord, appears from several passages, as in Ezekiel, "I will plead with him with pardons and with blood, I will cause sulphur and fire to rain upon him," (xxviii. 22.) and in Isaiah, "The breadth of Jehovah as a stream of burning pitch" (xxv. 33.) and in David, "Jehovah shall rain upon the wicked, scorch, fire and sulphur," (Psalm xi. 6.) and again, "There went up a smoke out of the nose, and fire out of the mouth, coals were kindled by Him," (Psalm xlviii. 6.) and in Jeremiah, "Let My fury go forth as

fire, and burn, and there be none to extinguish it," (xvi. 12;) and in Moses, "A fire is kindled in Mine anger, and shall burn even to the lowest hell;" (Deut. xxi. 22;) not to mention expressions to the same purport in many other places; the reason why such things in the Word are attributed to Jehovah, or the Lord, was before explained, n. 223, 245, 249, 252, 256, 725, 1063, 1085, 1074; for good is not farther distant from evil, or heaven from hell, or what is Divine from what is diabolical, than the Lord is from being the efficient cause of such things, which come from evil, hell, and the devil, but in respect from the Lord, who is essential mercy and essential good; nevertheless, since it appears as if they came from the Lord, therefore for the reasons mentioned in the above passages, they are attributed to Him. It is here said, "That Jehovah ceased to rule from Jehovah out of heaven," by which words it appears, in the sense of the letter, as if there were two, one on earth, and one in heaven; but the internal sense teaches how this also is to be understood, namely, that by Jehovah first named is meant the Lord's Divine Humanity and Holy Proceeding, understood in this chapter by two men, and that by Jehovah named a second time is meant the essential Divinity which is called the Father, concerning which see the preceding chapter, also that this unity is in the Lord, as He Himself saith in John, "He who saith Me, saith the Father; before Me that I am in the Father, and the Father in Me," (iv. 9—11;) and concerning the Holy Ghost, He saith in another place, "The Comforter shall not speak of Himself, He shall receive of Mine, and shall declare it unto you," (xvi. 13—15;) thus there is but one Jehovah, although two are here named; the reason why two are named is, because all the laws of order are from the Lord's essential Divinity, the Divine Humanity, and the Holy Proceeding.

2448. Verse 25. *And he overthrow these cities, and all the place, and all the inhabitants of the cities, and what is budling out of the ground.* He overthrow these cities, signifies that all truths were separated from them, that there might belong to them nothing but fables: and all the place, signifies all things belonging to those truths: and all the inhabitants of the cities, signifies that all goodnesses were separated from them, so that there belongs to them nothing but evils: and the budling out of the ground, signifies all that relates to the Church.

2449. *And he overthrow these cities.*—That hereby is signified that all truths were separated from them, that there might be with them nothing but fables, appears from the signification of cities, as denoting doctrinals, consequently denoting truths, inasmuch as truths relate to doctrinals, see n. 932, 2363, 2428, which are said to be overthrown, when fables take place of truths, in the present case when all truths were separated from

them, and also all goodnesses, which are likewise treated of in this verse, inasmuch as the subject here is concerning the last state of those within the Church, who are principled in falses and in evils; the state of such also in another life is agreeable to this description, as may appear from the following brief relation; they who come into another life, are all brought back into a life similar to that which they lived in the body; and afterwards, with the good, evils and falses are separated, that by goodnesses and truths they may be elevated of the Lord into heaven; but with the wicked, goodnesses and truths are separated, that by evils and falses they may be conveyed to hell; see n. 2113; according to the Lord's words in Matthew, "Whoever hath, to him shall be given, that he may have more abundantly; but whoever hath not, even what he hath shall be taken away from him;" (mat. 25; Luke xiv. 18; mat. 24—26; Mark iv. 24, 25;) which is also signified by these words in Matthew, "Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and gather them together in bundles to burn them; but gather the wheat into My barn: the harvest is the consummation of the age, as therefore the tares are gathered together, and burned in the fire, so shall it be in the consummation of the age," (mat. 23, 29, 40;) and also by what the Lord spoke concerning a net cast into the sea, and gathering fish of every kind, whereof the good were gathered together into vessels, and the bad were cast away; "So, with He, shall it be in the consummation of the age," (mat. 47—50, of the same chapter;) what is meant by consummation, and that the like is implied in respect to the Church, may be seen n. 1887, 2243. The reason of the separation of evils and falses with the good, is, lest they should hang between what is evil and what is good, and that by what is good they may be elevated into heaven; and the reason of the separation of goodnesses and truths with the wicked is, lest by any goodnesses remaining with them they should seduce the well-disposed, and that by evils they may return to their place amongst the wicked in hell; for such is the communication of all ideas of thought, and of affections, in another life, that goodnesses communicate with goodnesses, and evils with evil, see n. 1868—1870; wherefore unless they were to be separated, incommunicable wickedness would ensue, besides that there could be no-association; when yet all things are associated most exquisitely in the heavens, according to all the differences of love to the Lord, and of mutual love, and of faith originating therein, see n. 685, 1394; and in the hells according to all the differences of lusts, and of phantasies thence derived, see n. 685, 1322. But it is to be observed, that separation is not an entire carrying away, for no one is altogether deprived of what he once has had.

2430. *And all the plain.*—That hereby are signified all things which belonged to those truths, appears from the signification of plain, as denoting the all of doctrinals, consequently whatever belongs to truths, see n. 2418.

2431. *And all the inhabitants of the cities.*—That hereby is signified that all goodnesses were separated from them, that so nothing but evils might be with them, appears from the signification of inhabitants when spoken of a city, as denoting goodnesses, which might be confirmed by many passages from the Word; it also hence appears, that when city signifies truth, as was shown, inhabitant signifies good, for it is truth in which good dwells or inhabits; and truth void of good is as a city which is empty and without inhabitants. In respect to all goodnesses being separated from the wicked, that so nothing but evils might belong to them, see above, n. 2440.

2432. *And what is budding out of the ground.*—That hereby is signified everything relating to the Church, appears from the signification of what is budding; by what buds forth are meant both crops of corn, and every green thing whatsoever; by which things, it is plain throughout the Word, are signified goodnesses and truths; and from the signification of ground, as denoting the Church, concerning which see n. 565, 1068. That goodnesses and truths are the all of the Church, is well known.

2433. *Yours is.* *And her wife looked back behind him, and, became a statue of salt.* *His wife looked back behind him,* signifies that truth started itself from good, and looked to doctrinals; *and became a statue of salt,* signifies that all the good of truth was wasted.

2434. *And his wife looked back behind him.*—That hereby is signified that truth started itself from good, and looked to doctrinals, appears from the signification of looking back behind him, and from the signification of wife; that to look back behind him is to have respect to doctrinals, which are of truth, but not life according to doctrinals, which is the life of good, was shown above, n. 2417; for that is called behind him, which is posterior, and that before him which is prior; that truth is posterior, and good prior, has been often shown above; for truth is grounded in good, inasmuch as good is the essence and life of truth; wherefore to look back behind him, is to have respect to truth, which is of doctrinals, but not to good, which is of life according to doctrinals; that these things are here signified is very evident from the Lord's words, when speaking also of the last time of the Church, or of the consummation of the age, he says, "In that day, whosoever shall be upon the house, and his vessel is the house, let him not go down to take them; and whosoever is in the field, in like manner let him not return to behind him; remember Lot's wife," (Luke xvi, 31, 32;) these words of the Lord are altogether unintelligible without the

internal sense, consequently unless it be known what is signified by being upon the house, what by vessels in the house, what by going down to take them, what by field, and lastly, what by returning to behind him; according to the internal sense, to be upon the house signifies to be in good; that house signifies good, may be seen n. 719, 833, 834; vessels in the house are truths which are grounded in good; that vessels are vessels of good, may be seen n. 1496, 1497, 1600, 2055, 2060; to go down to take them is to avert oneself from good to truth, which is evident from this consideration, that as good is prior, so it is superior, and as truth is posterior, so it is inferior; that field is the Church, so called from the seed which it receives, consequently that they are fields who are principled in the good of doctrine, appears from many passages in the Word; hence it is manifest what is signified by returning to behind him, that is, the averting himself from good, and having respect to doctrines; wherefore these things being signified by Lot's wife, it is added, "Remember Lot's wife;" it is not said, she looked back behind herself, but behind him, because Lot signifies good, see n. 3324, 3331, 3370, 3389; hence it is, that when Lot was admonished on this subject, verse 17, it was said, "Look not back behind thee;" the reason why it is said in Luke, "Let him not return to behold him," not to the things which are behind him, is, because the celestial are not willing even to make mention of anything relating to doctrinals, see n. 302, 337, and this is the reason why no mention is here made thereof, but it is said to behold him. These same things are thus described in Matthew, "When ye shall see the abominations of desolation, foretold by Daniel the prophet, then they who are in Judea, let them flee to the mountains: he who is upon the house, let him not go down to take anything out of his house; and he who is in the field, let him not return back to take his garments," (xvi. 16—17) where the abominations of desolation is the state of the Church, when there is no love and no charity, which being declared, abominable things have rule and prevail, that Judea is the Church, and indeed the Church celestial, appears both from the historical and prophetic Word of the Old Testament throughout; that the mountains, to which they were to fly, are love to the Lord, and neighborly love or charity, may be seen n. 795, 1459, 1661; that by being upon the house, is signified the good of love, was just now shown; that by going down to take anything out of the house, is signified to avert himself from good to truth, was also just now shown; that by him who is in the field, are signified those who are in the spiritual Church, appears from the signification of field in the Word; that by not returning back to take his garments is signified that he should not avert himself from good to truth of doctrine, appears from this consideration,

that garments signify truths, because truths clothe good as garments, see n. 1079; it may appear plain to every one, that all these things, which the Lord here speaks concerning the consummation of the age, have a different signification from what appears in the letter, and that they involve deep wisdom; as where it is said, that they who are in Judea should flee to the mountains, and that he who is upon the house should not go down to take anything out of the house, and that he who is in the field should not return back to take his garments; in like manner when Lot is admonished not to look behind him, verse 17, and when it is here said, that his wife looked back behind him. Moreover, this appears from the signification of wife, as denoting truth, concerning which, see n. 955, 1408; and from the signification of Lot, as denoting good, concerning which, see n. 2354, 2355, 2676, 2690; hence it is said behind him. Truth is said to avert itself from good, and to have respect to doctrine, when it is no longer concerned about the quality of the life which the man of the Church lives, but about the quality of the doctrine which he professes, when nevertheless it is a life according to doctrine which constitutes a man of the Church, but not doctrine separate from life; for when doctrine is separated from life, then by reason of the rustation of good, which belongs to life, there is a rustation also of truth which belongs to doctrine, that is, truth becomes a statue of salt, that every one may know in himself, who has respect to doctrine alone, and not to life; let him only examine himself, in such case, whether he believes a resurrection, a heaven, a hell, yea, the existence of the Lord, and other things of doctrine, notwithstanding such belief is taught by doctrine.

2455. *And became a statue of salt.*—That hereby is signified that all the good of truth was rustated, may appear from the signification of statue, and from the signification of salt: statue, in the original tongue, is expressed by a word which signifies station, not which signifies a statue such as was erected either for worship, or for a sign, or for a witness, so that by a statue of salt is here signified that it, that is, truth, stood rustated, which truth is signified by Lot's wife, see n. 2406; truth is then said to be rustated when there is no longer any good therein; rustation itself is signified by salt: as several expressions in the Word have a twofold sense, that is, a genuine sense, and one opposite thereto, so it is also in respect to salt; in a genuine sense it signifies the affection of truth, in an opposite sense the rustation of the affection of truth, that is, of good in truth; that it signifies the affection of truth may be seen (Exod. xix. 25, Levit. ii. 13; Matt. v. 13; Mark ix. 49, 50; Luke xiv. 34, 35). That it signifies the rustation of the affection of truth, or of good in truth, appears from the following passages, "There shall be sulphur and salt, the whole land a burning, it shall not

he rose, neither shall it bud forth, neither shall there come up in it any herb, according to the overthrow of Sodom and of Gomorrah, of Admah and Zeboim," (Deut. xix. 22 :) where sulphur is the vastation of good, and salt the vastation of truth; that vastation is signified, is evident from every particular expression; so in Zephaniah, "Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a forsaken place of nettles, and a pit of salt, and desolation to eternity," (i. 9 :) where a forsaken place of nettles denotes the vastation of good, and a pit of salt denotes the vastation of truth; for a place of nettles has relation to Sodom, whereby it was shown, is signified evil or good vastated; and a pit of salt has relation to Gomorrah, whereby is signified what is false, or truth vastated, that vastation is understood is evident, for it is called a desolation to eternity: so in Jeremiah, "He who maketh flesh his arm, shall be as a shrub made bare in the wilderness, and shall not see when good cometh, and shall dwell in parched places in the wilderness, a salt land, and not inhabited," (xvii. 6 :) where parched places denote goodness vastated, and a salt earth denotes truths vastated: so in David, "Jehovah turneth rivers into a wilderness, and the fountains forth of water into dryness, and a land of fruit into saltness, by reason of the wickedness of them that dwell therein," (Psalm cxxi. 3, 5 :) where a land of fruit turned into saltness denotes the vastation of good in truth: so in Ezekiel, "The very places thereof, and the mounds thereof, are not heaved, and they shall be given to salt," (xviii. 11 :) to be given to salt denotes to be altogether vastated as to truth: inasmuch as salt signified vastation, and cities signified doctrinals of truth, as was shown n. 902, 2468, 2469, 2471, therefore in old times they covered with salt cities that were destroyed, to prevent their being rebuilt (see Judges ii. 45). This then is the fourth state of the Church which is represented by Lot, which state consists in the vastation of all truth as to good.

2472. Verses 27—30. *And Abraham rose up in the morning in the place where he had stood there before Jehovah. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain; and he saw, and behold, the smoke of the land went up as the smoke of a furnace. And it came to pass in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt. Abraham rose up in the morning, signifies the Lord's thought concerning the last time; Abraham is here, as before, the Lord in that state: in the place where he had stood there before Jehovah, signifies the state of perception and thought in which he was before; he is state: and he looked against the faces of Sodom and Gomorrah, signifies thought concerning their interior state as to evil and the false: and against all the faces of the land of*

the plain, signifies all the interior states thence derived : and *he saw*, and *behold*, the smoke of the land went up as the smoke of a furnace, signifies a state of falsities, which is smoke, originating in a state of evil, which is a furnace within the Church, which is the land : and *it came to pass*, in God's destroying the cities of the plain, signifies when they perished by the falsities of evil, which are the cities of the plain : that *God remembered Abraham*, signifies salvation by the uniting of the Lord's Divine Essence with His Human Essence : and *sent forth Lot from the midst of the overthrown*, signifies the salvation of those who are principled in good, and who are principled in truth whereas is good, all of whom are here represented by Lot : in *overthrowing the cities*, signifies when they perished who were in falsities derived from evil : in *which Lot dwelt*, signifies that, notwithstanding they were principled in such falsities, there were yet some who were saved.

2427. There is no need to explain these particulars, inasmuch as they were explained, as to the greatest part of them, in the preceding chapter, and in former chapters : those particulars are added, and inserted, to the intent that it might be made manifest, that the good were separated from the wicked, and that the former were saved, but the latter condemned, solely by the uniting of the Lord's Divine Essence with His Human Essence ; otherwise all the former, who are here represented by Lot, would likewise have perished together with the latter ; which is understood by these words, "It came to pass, in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrown in overthrowing the cities, in which Lot dwelt," which is an internal sense signify, that by the uniting of the Lord's Divine Essence with His Human Essence, all who were principled in good were saved, as also were all who were principled in truth whereas was good, who are here represented by Lot, when they perished, who were principled in falsities derived from evil, although they who were saved were likewise in falsities and in evils. Thus then the things contained in this chapter are joined together with the things contained in the foregoing chapter, where it is shewn, that Abraham, that is, the Lord, in that state, interceded for those of Sodom and Gomorrah, who are signified by fifty, by forty-two, by forty, by thirty, by twenty, and by ten, denoting all those in their order who are principled in good, and also those who are principled in truth in which there is anything of good, according to what was there explained.

2428. Verse 30. *And Lot came up out of Zoar and dwelt in the mountains*, and his two daughters with him, because he feared to dwell in Zoar ; and he dwelt in a cave, he and his two daughters. *Lot came up out of Zoar*, signifies when they were no longer in the affection of truth : and *dwelt in the mountains*,

signifies that they then betook themselves to a certain kind of good: and *his two daughters with him*, signifies that the affections thence derived did in like manner: *because he feared to dwell in Zoar*, signifies because from the affection of truth they could no longer have respect to good: and *he dwelt in a cave*, he, signifies good of what is false: and *his two daughters*, signifies the affections thence derived, which are affections of such good and of such a falsity.

2439. *And Lot came up out of Zoar.*—That hereby is signified when they were no longer in the affection of truth, appears from the signification of *Zoar*, as denoting the affection of truth, concerning which see n. 2438; and whereas it follows that he dwelt in the mountain, because he feared to dwell in Zoar, hereby is signified when they were no longer in the affection of truth, and this because all the good of truth was rejected, as appears from verse 25. Here then is described the fifth state of the Church, which is represented by Lot, which state is, that when there was no longer any affection of truth, a certain impure good, or the good of what is false, infused itself.

2440. *And dwelt in the mountain.*—That hereby is signified that then they betook themselves to a certain kind of good, appears from the signification of *mountain*, as denoting love in every sense, that is, celestial and spiritual love, n. 795, 1480, and also self-love and the love of the world, n. 1631, and this because most expressions in the Word have also an opposite sense; and whereas all good has relation to some kind of love, by *mountain* is here signified good, the quality whereof is described in what follows, namely, that it was obscure, and became impure; for it is presently said that he dwelt in a cave, and afterwards that profane things were done therein.

2441. *And his two daughters with him.*—That hereby is signified that his affections did in like manner, appears from the signification of *daughters*, as denoting affections, concerning which see n. 485—491; but such as the good is, such are the affections thereof; even spiritual and impure good has its affections, for all are affected with those things which they conceive to be good, of whatsoever nature they be, inasmuch as such things have relation to their love.

2442. *Because he feared to dwell in Zoar.*—That hereby is signified, because from the affection of truth he could no longer have regard to good, appears from the signification of *Zoar*, as denoting the affection of truth, see n. 2439; which when rejected, becomes thereby incapable any longer of looking to good; in this case also fear is excited for every truth, inasmuch as such truth is in contrariety to the good of impure love.

2443. *And he dwelt in a cave, he.*—That hereby is signified the good of what is false, appears from the signification of a *cave*; a cave is a sort of dwelling-place in a mountain, but an

obscure one; and whereas all dwelling-places whatsoever, as well as houses, signify goodnesses, n. 2233, 2234, but goodnesses of such a quality as are the dwelling-places, therefore care in the present passage, as being an obscure dwelling-place, signifies good of a like nature. Heaven is made throughout the Word of ones of mountains, and in an internal sense they everywhere signify in like manner such obscure good, as in Isaiah ii. 19;zech. 14; and also in the historical parts, as where it is written of Eliaz, that flying from Jericho he came to a cave in Mount Hartz, where he stayed all night, and there the Word of Jehovah came to him, saying that he should go forth and stand in the mountains before Jehovah, and that then he covered his face with his mantle, and went forth, and stood at the door of the cave (2 Kings xix. 9, 10); where by cave, in an internal sense, is signified obscure good, or such as exists in temptations; and because this good could not endure the Divine Being, therefore he hid his face with a mantle; in like manner in other historical parts, as where it is written of the sons of Israel, that because of Midian they made themselves caves in the mountains (Judges vi. 2); and likewise because of the Philistines (1 Sam. xiii. 6), the case in regard to these historical relations is the same as in regard to what is here written in Moses, that in an internal sense they signify things different from what is expressed in the letter.

2464. *And his two daughters.*—That hereby are signified the affections thence derived, which are of such a good and of such purity, appears from the signification of daughters, as denoting affections, see n. 2461. The good from which these affections spring, so the father from whom are the daughters, is Lot; but the truth from which they sprang, or the mother, was the wife of Lot, and when she became a victim of evil, that is, when the good of truth was vitiated, then such a good as is signified by Lot is a cave, and such affections thence derived as are signified by his daughters, have existence.

2465. Verses 31—36. *And the first-born said to the younger, Our father is old, and there is no man in the earth to come to us, according to the way of the whole earth. Come, let us make our father drink wine, and let us lie with him, and let us make and also of our father. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down and in her rising up. And it came to pass on the morrow, that the first-born said to the younger, Behold, I lay yesterday with my father, let us make him drink wine also this night, and come, lie then with him, and let us make and also of our father. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down and in her rising up. And the two daughters of Lot conceived of their father. The*

first-born said to the younger, signifies here, as above, affections; the *first-born* the affection of such a good, the *younger* the affection of such false religion: *Our father is old*, and *there is no man in the earth*, signifies that it is no longer known what is good, and what is true: *to come to us*, signifies with which they might be joined together, according to the way of the whole earth, signifies according to doctrinals; earth is the Church: *come, let us make our father drink wine*, signifies that they should taste such good with false principles, which are wine; and *let us be with him*, signifies that thus they should be joined together: and *let us make wine out of our father*, signifies that thus would arise a new religion of a kind of Church: and *they made their father drink wine*, signifies that they tasted such good with falsities. *on that night*, signifies when all things were obscure: and the *first-born came*, signifies the affection of such a good: and *lay with her father*, signifies that thus they were united: and *he knew not in her lying down and in her rising up*, signifies that such general good knew no other than that it might be so: and *it came to pass on the morrow*, signifies afterwards: that the *first-born said to the younger*, signifies that the affection of such a good persuaded what was false. *Behold, I lay yesterday with my father*, signifies that thus they were joined together: *let us make him drink wine this night also*, signifies here, as before, that they should taste such good with falsities when all things were in so obscure a state: and *come, be thou with him*, signifies that these also should be joined together: and *let us make wine out of our father*, signifies here, as before, a new religion of a kind of Church: and *they made their father drink wine in that night also*, signifies that in that obscure state they tasted such good with falsities. and the *younger arose and lay with him*, signifies that the affection of what is false did in like manner, so that the false appeared as truth, and thereby they were joined together: and *he knew not in her lying down and in her rising up*, signifies that such general good knew no other than that it was so: and the *two daughters of Lot conceived of their father*, signifies that hence originated such a religion as is signified by Moab and the son of Ammon.

2493. That this is the signification of the above passage, might be confirmed from the Word as to every particular expression, but besides that the signification of most of the expressions has been confirmed above, there is a farther reason why such confirmation may be superfluous, that is, because such expressions are here used, to give offence to certain men and ideas; from the above summary explanation it may appear, that hereby is described the origin of such a religion, as is signified by Moab, and the son of Ammon, the quality whereof will be shown hereafter, when we come to treat of Moab and the son of Ammon; that this religion is adulterated good, and falsified truth, is

manifest : the adulterations of good, and the falsifications of truth, are generally described in the Word by adulteries and whoredoms, and are likewise so called ; the reason whereof is, because good and truth form a marriage with each other, see n. 1004 ; yea, what very few can believe, the sanctity of marriages on earth, and also all the laws of marriages recorded in the Word, are hence derived, as from their genuine principle : for the case is this, celestial things together with spiritual, when they descend out of heaven into an inferior sphere, are there altogether changed into somewhat resembling a marriage, and this by reason of the correspondence which exists between spiritual things and natural, concerning which correspondence, by the divine mercy of the Lord, we shall treat elsewhere ; but when these things are perverted in an inferior sphere, as is the case where there are wicked gods and wicked spirits, then the same are changed into such things as have relation to adulteries and whoredoms ; hence it is, that the defilements of good and the perversions of truth are described in the Word by adulteries and whoredoms, and are also so named, as may appear manifest from the following passages. "Thou dost commit whoredom because of thy name, and thou hast poured out thy whoredoms upon every one that passed by : thou hast taken off thy garments, and hast made thee variegated high things, and hast committed whoredom therewith : thou hast received the vessels of thine adorning of gold and silver, which I had given thee, and hast made the images of a male, and hast committed whoredom therewith : thou hast taken thy sons and thy daughters, which thou hast brought forth to me, and these hast thou sacrificed to them ; is it a small thing concerning thy whoredoms ? Thou hast committed whoredom with the sons of Egypt thy neighbors, great in flesh, and hast multiplied thy whoredom to provoke Me to anger ; thou hast committed whoredom with the sons of Asur, and hast committed whoredom with them, and hast not been grieved ; and thou hast multiplied thy whoredom even to a land of merchandise, Chaldees, and yet herein thou wast not satisfied," (Ezek. vii. 15—17, 21, 24, 26, 28), and in the following verses *g* speaking of Jerusalem, whereby is signified the Church perverted as to truths ; that all the things here described have a different signification from what appears in the letter, may be obvious to every one ; that the perverse state of the Church is called whoredom, is evident ; garments are here the truths which are perverted ; hence come the false, which are worshipped, and which are here called variegated high things, with which whoredom was committed, that garments are truths, see n. 1073, and that high things are worship, see n. 796 ; vessels of adorning of gold and silver which I had given, are knowledge of good and truth from the Word whereby they confirm falsities, which falsities, when they appear as truths, are

called images of a male, whereas whoredom is committed; that vessels of adorning of gold and of silver are knowledge of good and truth, appears from the signification of gold as denoting good, see n. 113, 1351, 1525; and from the signification of silver as denoting truth, see n. 1651, 2045; and from the signification of images of a male as denoting that they appear as truths, see n. 2646; that sons and daughters, which were brought forth, and sacrificed thereto, are truths and goodnesses perverted, is evident from the signification of sons and daughters, see n. 480—494, 653, 2332; that to commit whoredom with the sons of Egypt is to pervert those things by sciences, appears from the signification of Egypt as denoting what is scientific, see n. 1164, 1525, 1185, 1463; that to commit whoredom with the sons of Ashur is to pervert those things by reasonings, appears from the signification of Ashur, as denoting reasoning, see n. 114, 1186; that to multiply whoredom even to the land of Chaldees, signifies even to the profanation of truth, which in Chaldees, see n. 1526; hence it is evident what is the quality of the internal sense of the Word, as existing in the sense of the letter. In like manner in another passage in the same prophet, "Two women, the daughters of one mother, committed whoredom in Egypt, in their youth they committed whoredom; Oholah, Samaria, Oholah Jerusalem; Oholah committed whoredom hencoth Me, and defiled on her lovers, the neighboring Assyrians, she gave her whoredoms upon them, the choice of all the sons of Ashur; she forsook not her whoredoms from Egypt, for in her youth they lay with her. Oholah corrupted her love more than she, and her whoredoms above the whoredoms of her sister, she loved the sons of Ashur; she added to her whoredoms, and are the images of the Chaldeans, she loved them at the be-
 holding of her eyes; the sons of Babel came to her to the bed of love," (xvii. 2—4, 7, 8, 11, 12, 14, 16.); Samaria is the Church, which is in the affection of truth, Jerusalem which is in the affection of good, whose whoredoms with the Egyptians, and the sons of Ashur, are the perversions of good and truth by sciences and reasonings, whereby falses are confirmed, as appears from the signification of Egypt, n. 1164, 1185, 1186, 1463; and from the signification of Ashur, n. 113, 1186; and that the perversion extended even to profane worship, which as to truth is Chaldean, see n. 1548; and as to good are the sons of Babel, see n. 1163, 1526. So in Isaiah, "And it shall come to pass at the end of seventy years, Jehovah will visit Tyre, and she shall return to her former state, and shall commit whoredom with all the kings of the earth," (xviii. 17.); the reasoning and boasting of falsehood is what here is signified by whorish gain and the whoredom of Tyre; that Tyre denotes the knowledge of truth, may be seen, n. 1201; that kingdoms are truths with which whoredom was committed, see n. 1672. So in Jeremiah, "Then

had committed whoredom with many companions ; and returned to Me ; lift up thine eyes to the hills, and see where thou hast not played the harlot, on the ways hast thou sat for them as the Arabian in the wilderness, and hast profaned the land with thy whoredoms, and thy wickedness," (Is. I, 2 :) to commit whoredoms, and to profane the land with whoredoms, is to pervert and falsify the truths of the Church, that the land [earth] is the Church, may be seen, n. 662, 1086 ; again, in the same prophet, " By the voice of her whoredoms she profaned the land, commit thy adultery with stone and wood," (Is. 9 :) to commit adultery with stone and wood, is to pervert the truths and goods of eternal works ; that stone is such truth, may be seen, n. 662, 1228, and that good is such good, may be seen, n. 641 ; again, in the same prophet, " Because they have done folly in Israel, and have committed adultery with the wives of their companions, and have spoken a word in My name, a false [word] which I have not commanded," (Isa. 23 :) to commit adultery with the wives of their companions, is to teach what is false as from them ; again, in the same prophet, " In the prophets of Jerusalem I have seen baseness, in committing adultery and going in to what is false," (Isa. 14 :) where to commit adultery has respect to good which is defiled, and to go in to what is false has respect to truth which is perverted ; again, in the same Prophet, " Thine adulteries, and thy neighborings, the filthiness of thy whoredoms upon the hills, in the field, I have seen thine abominations : woe unto thee Jerusalem, how long as yet hereafter wilt thou not be made clean ?" (Isa. 27 :) as in Hosea, " Whoredoms and wine, and new wine, hath taken possession of the heart ; my people inquireth of wood, and the staff thereof will declare it, because the spirit of whoredoms hath seduced him ; and they have committed whoredoms from underneath their God ; they sacrifice on the tops of the mountains, and burn incense on the hills, under the oak, the poplar, and knotted oak ; therefore your daughters commit whoredoms, and your daughters-in-law commit adultery ; shall not I visit upon your daughters because they commit whoredoms, and upon your daughters-in-law because they commit adultery, because they divide with harlots, and sacrifice with prostitutes ?" (Is. 11—14 :) what is signified by each of these expressions, in an internal sense, may appear from the signification of wine as denoting what is false, of new wine as denoting evil thence derived, of wood which is inquired of, as denoting the good of the delight of some particular lust ; of staff which shall declare, as denoting the imaginary power of self-understanding ; also of mountains and hills, as denoting self-love and the love of the world ; of the oak, the poplar, and knotted oak, as denoting as many even perceptions thence derived, to which they trust ; of daughters and daughters-in-law as denoting such affections ; hence it is manifest what is here

signified by whoredoms, adulteries, and prostitutions; again, in the same Prophet, "O Israel, thou hast committed whoredoms upon thy God, thou hast loved whorish gods upon all corn-hills," (Is. 1.) where whorish gods denotes the vanities and boasting of what is false; so in Moses, "Last thou make a covenant with the inhabitants of the land, and they commit whoredoms behind their gods, and sacrifice to their gods, and he sell them, and them out of his sacrifices, and receive of his daughters for thy sons, and his daughters commit whoredoms behind their gods, and cause thy sons to commit whoredoms behind their gods," (Exod. xxxiv. 15, 16;) and again, "I will cut off all that commit whoredoms behind him, he committing whoredoms behind Moloch, from the midst of their people; and the soul which hath respect to familiar spirits, and to soothsayers, to commit whoredoms behind them, I will set My face against that soul, and will cut it off from the midst of his people," (Levit. xx. 1, 6;) again, "Your sons shall be feeding in the wilderness forty years, and shall carry your whoredoms, until your bodies be consumed in the wilderness," (Numb. xiv. 33;) again, "That ye may remember all the commandments of Jehovah, and may do them, and not seek behind your heart, and behind your eyes, behind which ye commit whoredoms," (Numb. xv. 39.) This appears still more evident in the Revelation, "One angel said, Come, I will shew the judgment of the great whore sitting upon many waters, with whom the kings of the earth have committed whoredoms, and the inhabitants of the earth were made drunken with the wine of her whoredom," (Rev. 1, 2.) the great whore denotes those who are principled in profane worship, many waters as which she sits are knowledge, see n. 28, 700; the kings of the earth who committed whoredom with her, are the truths of the Church, see n. 1672, 2045, 2059; wine with which they were made drunken, is falsity, see n. 1071, 1073; inasmuch as wine and drunkenness have this signification, therefore it is said of the daughters of Lot, that they made their father drink wine, verses 32, 34, 35; again, "Babylon hath made all nations drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredoms with her," (Rev. xviii. 3.) Babylon, or Babel, denotes worship, the externals whereof appear holy, but whose interiors are profane, see n. 1182, 1202, 1206; the nations which she makes to drink are the good things which are profaned, see n. 1239, 1260, 1416, 1849; the kings who committed whoredom with her, are truths, see n. 1472, 2018, 2029; again, "True and just are the judgments of the Lord God, because He hath judged the great whore, which corrupted the earth with her whoredom," (Rev. xix. 2.) where earth denotes the Church, see n. 565, 662, 1066, 1068, 2117, 2118. Inasmuch as whoredoms have such a signification, and daughters denote

affections, therefore it was forbidden, under so severe a penalty, that the daughter of a priest should commit whoredom, as in Moses, "The daughter of a man, a priest, if she begin to commit whoredom, she profaneeth her father, she shall be burned with fire," (Levit. xxi. 9.) also it was forbidden to bring the gain of whoredom into the house of Jehovah, because it is an abomination," (Levit. xxi. 16). For the same reason such a process of inquiry was instituted in regard to a wife who had incurred a suspicion of adultery (Numb. v. 13—21): where all things both in general and in particular have relation to the abominations of good. Moreover there are several genera of adulteries and whoredoms, and still more species, which are treated of in the Word; this genus, which is described by the daughters of Lot lying with their father, is what is called Moab and the son of Ammon, of which more is said presently.

2407. Verses 27, 28. *And the first-born brought forth a son, and called his name Moab; he is the father of Moab even to this day, and the younger she also brought forth a son, and called his name Ben-ammi. he is the father of the sons of Ammon even to this day. The first-born brought forth a son, signifies the religion of that church as to good: and called his name Moab, signifies his quality: he is the father of Moab even to this day, signifies that hence were derived those of a like quality: and the younger she also brought forth a son, signifies the truth of that church fulfilled: and called his name Ben-ammi, signifies his quality: he is the father of the sons of Ammon even to this day, signifies that hence were derived those of a like quality.*

2408. That this is the signification of the above passage, it is needless to confirm by other passages from the Word, inasmuch as it is evident both from the explanation itself, and from what goes before, and from what follows after: but what is the quality of that religion, which is signified by Moab and the sons of Ammon, may appear from their origin, which is here described, and also from several passages both in the historical and prophetic parts of the Word, where they are named: they in general denote those who are principled in external worship, which appears in some respect holy, but not in internal worship, and who eagerly embrace as good and true whatever relates to external worship, but reject and despise what relates to internal worship: such worship, and such a religion, takes external root in those who are principled in natural good, but who despise others in comparison with themselves: persons of this complexion are not unlike fruits whose external firm is not unpleasing to the sight, but which are inwardly stony or decayed; they are also not unlike marble vases, which contain things impure, and sometimes things filthy, or they are not unlike women, who as to the face, and body, and gestures, are not

unhappiness, but who are inwardly diseased, and full of darkness; for there is a general good belonging to such persons, which appears not altogether void of beauty, but the particulars, which enter into the composition thereof, are filthy and abominable; this is not indeed the case in the beginning, but by successive degrees, inasmuch as they suffer themselves easily to be tainted with any principle whatsoever, which are called good, and thereby with all sorts of false persuasions, which they conceive to be true in consequence of confirming them, and this because they despise the interior things of worship, and all because they are principled in self-love: such persons have their existence and derivation from those who are in external worship only, who are represented by Lot in this chapter, and this when the good of truth is defiled: they are described in the Word as well as to their quality in the beginning, when their good is not as yet so much defiled as afterwards when it is defiled, and also lastly when it is altogether defiled, and they reject the interior things of worship and of doctrine. Their nature and quality in the beginning, when their good is not, as yet, so much defiled, is thus described in Daniel, "In the time of the end the king of the north shall strive with him, therefore as a storm the king of the north shall rush upon him, with chariot, and with horsemen, and with many ships, and he shall come into the lands, and shall overflow, and pass over, and shall come into the land of honorableness, and many shall fall together; these shall be snatched out of his hand, and Moab, and the first-fruits of the sons of Ammon;" (xi. 40, 41;) the king of the south denotes those who are principled in goodness and truths; the king of the north those who are principled in evils and fables; the king of the north with chariot, with horsemen, with ships, coming into the lands, overflowing and passing over, denotes that evils and fables, signified by chariots, horsemen, and ships, would prevail; Edom, Moab, and the first-fruits of the sons of Ammon, to be snatched out of his hand, denote those who are principled in such good not as yet so defiled with fables, wherefore they are called the first-fruits of the sons of Ammon: so in Moses, "We passed by the way of the wilderness, and Jehovah said unto Moses, Do not straighten Moab, nor meddle with them in war, because I will not give thee inheritance of his land, for I have given Ar for an inheritance to the sons of Lot;" (Deut. ii. 8, 9;) and concerning the sons of Ammon, "Jehovah spake to Moses, Thou art to pass Ar this day the border of Moab, and shall come nigh over against the sons of Ammon, neither straighten them, nor meddle with them, because I will not give thee the inheritance of the land of the sons of Ammon, for I have given it for an inheritance to the sons of Lot;" (Deut. ii. 17, 18;) Ar denotes good of such a quality; Moab and the sons of Ammon denote those who are principled

is such good, but in the beginning, wherefore it is commanded that they should not be strengthened. Hence it is, that Moab drove out the Emims and Rephaims, who were as the Anakims, and that the sons of Ammon drove out also the Rephaims, whom they called Sennanims (Deut. ii. 9—11, 18, 19, 21.) by the Emims, Rephaims, Enakims, and Sennanims, are signified those who were tainted with passions of evil and the false, see n. 681, 647; by Moab and the sons of Ammon are here signified those who were not as yet so much tainted with such passions, but these also, when they became tainted, that is, when their good was defiled with false, were likewise driven out, see Numb. xxi. 21—22; Ezech. xxi. 8—11. Their nature and quality were *their good* so *defiled*, are thus described in Jeremiah, "Thus saith Jehovah to Moab, Woe upon Nebo because it is retained, Kirjathaim is ashamed, is taken; Mingah is ashamed and dismayed; the pride of Moab is no more; give a wing to Moab, because in flying he shall fly away, and his cities shall be for a desolation, none shall dwell in them. Leave the cities, and dwell in the rock, ye inhabitants of Moab, and be as a dove, she maketh her nest in the passages of the mouth of the pit. I know, saith Jehovah, his anger, and he is not firm, his children, they have not done what is right. Therefore I will howl over Moab, and will cry for all Moab. From the weeping of Jazer I will weep for thee, thou river of Sibmah; thy young shoots have passed the sea, they have reached even to the sea of Jazer; the water hath filled in thy summer fruits, and on thy vineyards. Therefore my heart is moved upon Moab, like pipes. Woe to thee, Moab, the people of Chemosh perisheth, for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of Moab in the latter days," (Jerlm. 48, 28, 30—32, 34, 35, 37.) the subject treated of in this chapter throughout is concerning Moab, and by him concerning those who are principled in such good, how they suffer themselves to be tainted with fictions, wherefore it is said, "Give a wing to Moab that he may fly away," and that his cities shall be for a desolation; but that they should leave the cities, and should dwell in the rock, and, as a dove, should make their nest in the passages of the mouth of the pit, and several things besides, whereby they are admonished to remain in their common goodness and truths; and if in such case they should be seduced by fictions arising from ignorance, they should be brought back from captivity in the latter days; but of those who do not follow such admonitions, it is said, I will howl over Moab, and I will cry to all Moab, and my heart is moved over Moab; the fictions wherewith they are tainted, are signified by Nebo, Kirjathaim, Mingah, Sibmah, Jazer, Chemosh, and several other names which occur in that chapter. So in Isaiah, "The daughters of Moab shall be a nest cut out:

bring forth counsel, do judgment; place thy whole shadow in the midst of the south; hide the outcast, discover not the wanderer, my outcasts shall dwell in thee, *O Moab*, be a hiding-place for them before the water. We have heard the exaltation of *Moab*, he is greatly lifted up, his pride, and his lifting up, and his wrath, not as his kin: therefore *Moab* shall howl, for *Moab* he shall wholly howl. Therefore my bowels are moved as a harp because of *Moab*, and my riddle part houses of the city *Choraz*. It shall come to pass when he shall be seen, that *Moab* on high shall be wearied out, and shall come to his uncircumcised to prey, and shall not be able. In three years as the years of an harbing, the praise of *Moab* shall become vile in every great multitude, and the remnant very small, not strong," (xvi. 2—4, 6, 7, 11, 12, 14.) The subject treated of throughout this chapter is also concerning *Moab*, and by him concerning those who are principled in such good, and who are here described in nearly the same words as in Jeremiah, chap. xlviii, being advised in like manner to remain in their general goodness and truths, and not suffer themselves to be tainted with falsities; general goodness and truths are signified by their bringing forth counsel, doing judgment, hiding the outcast, not discovering the wanderer, being a hiding-place for the outcast before the water, all which things signify the externals of worship; but whereas they suffer themselves to be tainted with falsities, it is said, "In three years, as the years of an harbing, the praise of *Moab* shall become vile in every great multitude, and the remnant very small, not strong." By reason of their being easily seduced, *Moab* is called the putting forth of the hand of the Philistines, and the sons of Ammon are called their obedience, as in Isaiah, "In that day there shall be a rest of *Israel* standing for a sign of the people, it shall the nations seek, and his rest shall be glory, the envy of Ephraim shall depart, and the enemies of *Judah* shall be cut off, Ephraim shall not envy *Judah*, and *Judah* shall not straighten Ephraim; and they shall fly on the shoulders of the Philistines towards the sea, they shall spoil together the sons of the east, *Edom*, *Moab*, the putting forth of their hand, and the sons of Ammon their obedience," (xi. 10, 12, 14.) the rest of *Israel* denotes the Lord; *Judah* denotes those who are principled in selected good; Ephraim those who are principled in spiritual truths; the Philistines those who are in the sciences of the knowledge of truth, and not in charity, the sons of the east those who are in the sciences of the knowledge of good, and also not in charity, the putting forth of whose hand is called *Moab*, and their obedience the sons of Ammon, because they are tainted with falsities derived from them. But what their nature and greatness becomes, when their good is altogether defiled by false principles is thus described in David, "God spoke in His holiness, Great

is Mine, and Mammoth is Mine, and Ephraim is the strength of My hand, Judah is My lawgiver, *Mosh* My wash-pot," (Psalm lx. 7, 8) in like manner in Psalm cxli. 7-9; where wash-pot denotes good defiled with falsities: as in Jeremiah, "The praise of *Mosh* is no more, in Babylon they have devised evil upon him, go let us cut him off from a nation; *Mosh* hath been expressed from his path, and hath rested in his drops, neither was he emptied from vessel to vessel, and hath not gone away into exile; therefore his taste remained in him, and his rest was not changed. On all the house-tops of *Mosh* shall be weeping altogether, because I have broken *Mosh* as a vessel, wherein is no pleasure," (Jer. 2, 11, 38) the falsities where-with the good, which is *Mosh*, is defiled, are here called drops, in which taste and rest remain, if he is not reformed, which reformation is here signified by being emptied from vessel to vessel; the good itself is called a vessel wherein is no pleasure, as in David it is called wash-pot: so in Isaiah, "The hand of Jehovah resteth in this mountain, and *Mosh* shall be trodden under it, as straw is trodden down in the threshing," (Isa. 40) That they who are principled in such good, regard only external things, and despise, reject, pay, put out the internal things of worship and of doctrine, whence they become principled in false instead of truth, is thus described in Ezekiel, "Son of Man, set thy face to the east of *dommon*, and prophesy upon them, and say to the east of *dommon*, Hear the Word of the Lord Jehovah, thus saith the Lord Jehovah, because that thou sayest, Well done! to my sanctuary which was profaned, and to the ground of Israel because it was made desolate, and to the house of Judah because they have gone away into captivity, I will give Babel for an habitation of camels, and the east of *dommon* for a watering-place of the flock. Thus saith the Lord Jehovah, Because thou hast clapped the hand, and stamped with the foot, and rejoiced in all thy despite in soul at the ground of Israel, therefore, behold, I will stretch out Mine hand over thee, and will give thee for a prey to the nations, and will cut thee off from the people, and will destroy thee from the lands," (Eze. 2-11) well done! to the sanctuary which was profaned, to the ground of Israel because it was made desolate, to the house of Judah because they have gone away into captivity, clapping the hand, stamping with the foot, and rejoicing in all despite in soul at the ground of Israel, are expressions of contempt, of derision, and of the rejection of the internal things of worship and of doctrine, and when these are rejected, external things are of no avail, but are given for a prey to the nations, that is, are seized upon by evils, and are cut off from the people, that is, are seized upon by falses, and are destroyed from the lands, that is, become of no church: so in Zephaniah, "I have heard the reproach of *Mosh*, and the blasphemies of the east of *dommon*,

who have reproached my people, have spread themselves over their border; therefore I live, saith Jehovah of Sabaoth, Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a place left for nettles, and a pit of salt, and they shall be a desolation for ever; this shall be to them for their pride, because they have reproached and spread themselves over the people of Jehovah of Sabaoth," (ii 8—10) to reproach the people, and to spread themselves over their border, and over the people of Jehovah of Sabaoth, is lightly to esteem and to reject interior truths, which are the people of Jehovah of Sabaoth; hence good things become evils of a false religion, which are Sodom, and a place left for nettles; and truths become fakes, which are Gomorrah and a pit of salt; for it is from internal things that external are good and true: so in David, "These enemies take secret counsel treacherously against thy people, they consult over the hidden ones; go, let us cut them off from a nation, and let not the name of Israel be mentioned any more, for they counsel with one heart, over that they cut off the covenant, and the tents of Edom, and the Ishmaelites, Moab, and the Hagarenes, Gilead, and Ammon, and Amalek, Philistines with the inhabitants of Tyre, Ashtar also is associated to them, they are an arm to the sons of Lot," (Psalm lxxvii. 5—8) to consult over the hidden ones, to cut them off from a nation, that the name of Israel may not be mentioned any more, is altogether to reject and spit out things interior; the tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gilead, and Ammon, are those who are principled in the externals of worship and doctrine, Philistines with Tyre are the things which they speak concerning things interior, but they are not principled therein; Ashtar, who is an arm to the sons of Lot, is reasoning whereby they contend for things external, and assault things internal: so in Moses, "A man shall not receive the wife of his father, and he shall not violate the wing of his father, he that is hurt by banding, or bruised in his privy parts, shall not come into the congregation of Jehovah; a Mosaic and Ammonite shall not come into the congregation of Jehovah, even their tenth generation shall not come into the congregation of Jehovah for ever," (Deut. xix. 16; xxii. 1—7) hence it is evident what Moab and Ammon signify, in the end of days, or when they are altogether tainted with false principles, that is, those with whom good is adulterated, and truth falsified, in consequence of their despising, rejecting, and at length spitting out all interior things, wherefore also they are here mentioned after filthy adulteries, such as receiving a father's wife, violating a father's wing, nearly like what is related of the daughters of Lot, from whom Moab and Ammon were derived; and likewise after those that are hurt with banding, and bruised in the privy parts, by whom are signified such as reject whatever relates to love and charity; the

congregation of Jehovah is hewn, into which they cannot come, because they have no virtues, which are only from interior goodnesses and interior truths, which are signified by the truth generation, see n. 376, 1738, 2280. They also were amongst the nations who sacrificed their sons and daughters to Moloch, whereby is signified, in an internal sense, that they extinguished truths and goodnesses, for the god of Moab was Chemosh, and the god of the sons of Ammon was Moloch and Milchom (1 Kings xi. 7, 33; 2 Kings xiii. 13;) to which they are sacrificed (2 Kings iii. 37); that by sons and daughters are signified truths and goodnesses, may be seen n. 100—104, 125, 147. This then is what is signified by Moab and Ammon, but the kinds of falsity whereby they extinguish goodnesses, and extinguish truths, are several, which are thus recounted in Jeremiah, but expressed by more names, "Judgment is come upon the land of the plain, to Holon and Jazerah, and to Megiddon; and upon Dilan, and upon Nelo, and upon Beth-diblathaim; and upon Kirjathaim, and upon Betsanai, and upon Beth-neon; and upon Kerith, and upon Beeroth, and upon all the cities of the land of Moab, far off and near. The horn of Moab is cut off, and his arm is broken. Make his drunken, because he hath magnified himself above Jehovah; and Moab stamps in his foot," (Jer. 41—46;) these are the kinds of falsity which meet together in those who are called Moab and Ammon; the quality of each may appear from the signification of each particular name in an internal sense; that names in the Word signify nothing else but things, has been frequently shewn above.

CONCERNING THE NEMOT OF MAN REMAINING AFTER DEATH, AND THE REMEMBRANCE OF THOSE THINGS WHICH HE HAD DONE IN THE LIFE OF THE BODY.

2469. *It is scarce known to any one at this day, that every man has two memories, one exterior, the other interior; and that the exterior is proper to his body, but the interior proper to his spirit.*

2470. *Now, during his life in the body, one scarce knows that he has an interior memory, because then the interior memory is almost one in its agency with the exterior memory; for the ideas of thought, which are of the interior memory, flow into the things which are of the exterior memory, as into their recipient vessels, and are there joined together: the case in this respect is the same as when angels and spirits speak with man, as such occasions*

their ideas, by which they discourse with each other, flow into the expressions of man's language, and join themselves with those expressions in such a manner, that they know no other than that they discourse in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow, are man's, concerning which circumstance I have frequently discoursed with spirits.

2471. *These two memories are altogether distinct from each other; in the exterior memory, which is proper to man during his life in the world, being all expressions of languages, also all objects of the external things of the senses, and likewise the sciences which relate to the world; in the interior memory being the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, is unknown to man, as well because he does not reflect thereupon, as because he is in things corporeal, and cannot so easily withdraw his mind from them.*

2472. *Hence it is that men, during their life in the body, cannot discourse with each other, but by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are acquainted with those languages: the reason is, because this is done from the exterior memory: whereas spirits converse with each other, by an universal language distinguished into ideas, such as are the ideas of thought, and thus can converse with every spirit, of whatever language or nation he may have been: the reason is, because this is done from the interior memory: every man, immediately after death, comes into this universal language, because he comes into this interior memory, which, as was observed, is proper to his spirit: see n. 1637, 1639, 1737, 1876.*

2473. *The interior memory vastly exceeds the exterior, and in comparison thereof is as many thousands to one, or what is bright and clear to what is obscure and dark; for ten thousands of ideas of the interior memory flow into one of the exterior memory, and there form a sort of general obscure idea: hence all the faculties of spirits, and especially of angels, are in a more perfect state than those of men, as well their sensations, as their thoughts and perceptions. The superior excellence of the interior memory to the exterior, may appear from the following example: suppose one man to call another man to his remembrance, with whose qualities he is well acquainted, having long had knowledge of him, it matters not whether he be a friend or an enemy in such case, whatever he thinks of that man concerning him, is preserved as one general obscure idea, and this because he thinks from his exterior memory; but when the same man becomes a spirit, and resembles another, as above, in this case whatever he thinks concerning him, is preserved as to all the particular ideas which he ever considered respecting him, and this because he then thinks*

from the interior memory: the case is similar in regard to every particular thing; when it is recollected by man, although he had much knowledge of it, yet it is presented in the exterior memory as one general obscure idea: but in the interior memory, when man becomes a spirit, it is presented as to all the particulars, the idea whereof has ever been suggested to him by that thing, and this is a wonderful fact.

2474. *Whatever things a man hears and sees, and is affected with, these are inscribed, as to ideas and ends, into his interior memory, without his being aware of it, and there they remain, so that not a single impression is lost, although the same things are obliterated in the exterior memory: the interior memory, therefore, is such, that there are inscribed in it all the particular things, yea, the most particular, which man has at any time thought, spoken, and done, yea, which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age: man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them. this is the Book of his Life, which is opened in another life, and according to which he is judged; man can scarce believe this, but still it is most true: all the ends of his life, which were to him hidden in obscurity, all that he had thought, and likewise all that he had spoken and done, as derived from those ends, are recorded, to the most minute circumstances, in that Book, that is, in the interior memory, and are made manifest before the angels, in a light as clear as day, whensoever the Lord sees good to permit it: this has of times been shewn me, and evidenced by so much and various experience, that there does not remain the smallest doubt concerning it.*

2475. *It is known to some at this day, what the state of souls after death is in respect to the memory; but it has been given me to know, by much and daily experience now during several years, that man after death does not lose the remotest portion of anything which has ever been either in the exterior or interior memory, so that no circumstance can be conceived so small and trifling, which is not reserved with him. he leaves nothing therefore behind him at death, but only bones and flesh, which, during his life in the world were not animated of themselves, but received animation from the life of his spirit, this being ceased for that end to the corporal parts.*

2476. *With respect, however, to his exterior memory, the case is this, that although all and everything belonging thereto is reserved after death, yet it is not permitted him to use that memory, but only the interior memory: the reasons of this are many: the first is, what was observed above, that from the interior memory, in another life, man is enabled to speak and converse with all throughout the universe: a second reason is, that the interior memory is proper to a spirit, and suitable to his*

state, in which he then is ; for exterior things, such as sensible, worldly, and corporeal things, are suitable to man, and correspond to his state, during his abode in the world and the body ; whereas interior things, such as rational, spiritual, and celestial things, are suitable and correspond to a spirit.

1677. I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, whatever be its nature and quality, may be confirmed by things innumerable, inasmuch, that to him who confirms it, it may at length appear as altogether true, notwithstanding its being false, and that hence arguments may be urged in favor of what is false, rather than in favor of what is true : in order to their better conviction herein, it was proposed to them to consider and discourse on this question, whether it is expedient for spirits to use the exterior memory : spirits, it is to be observed, discourse together on such subjects far more correctly than men can either believe or conceive, but such according to his affection. The spirits, who were disposed in favor worldly and corporeal things, confirmed the expediency by many arguments, endeavoring to shew, that by the use of the exterior memory they should have lost nothing, but after death would have been men, in all interests and purposes, such as they had been before : that thus they might have been able by means of man, to come again into the world ; that in the exterior memory consists the delight of life, and that intelligence and wisdom are grounded solely in this faculty and endowment ; besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was grounded in the Divine order, the arguments they urged were to this effect, that if spirits were permitted to use the exterior memory, they would in such case be in a state of imperfection like what they had experienced when men ; that thereby they would be in gross and obscure ideas, in comparison with those which are in the interior memory, and thus they would not only grow more and more foolish, but would also descend instead of ascending, consequently they would not live to eternity ; for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death, and further, if it was allowed to spirits to use the exterior memory, mankind would then perish, inasmuch as every man is ruled of the Lord by spirits and angels, and in case that spirits from the exterior memory should flow into man, it would not be possible for man to think from his own memory, but from that of spirits, thus man would no longer enjoy freedom of life and determination in himself as his own, but would be enslaved ;* such was the nature

* By the terms *enslaved* and *being enslaved*, we here mean by our authors, in regard to a possession of man by spirits, that they use his mind as their own, against the man's inclination.

of sensations in old time; besides many other arguments to the same purpose.

2478. In order that I might know the nature of this case, how it is impossible for man to think from his own memory, if spirits flow in from the exterior memory, it was twice or thrice permitted that the experiment should be made on myself, and at such times I knew no other, than that that was mine which was not mine, but a spirit's, and that I had thought those things before which I never did think; and thus I could not perceive before the spirits retired.

2479. A certain spirit recently deceased, was indignant at not being able to remember more of the things which he had knowledge of during his life in the body, overlooking an account of the delight which he had lost, and with which he had formerly been particularly gratified; but he was informed, that in reality he had lost nothing, and that he then knew all and everything which he had ever known, but that in another life it was not allowable for him to call forth such things to observation; and that he should be satisfied to reflect, that it was now in his power to think and speak much better and more perfectly, without immuring his rational mind, as before, in the gross, obscure, material, and corporeal things, which were of no use in the kingdom to which he was now come: and that those things, which were in the kingdom of the world, were left behind, and he had now whatever conducted to the use of eternal life, whereby he might be blessed and happy: that that it was a proof of ignorance in consequence, that in another life there is any loss of intelligence in consequence of not using the corporeal memory, when the real cost is, that in proportion as the mind is capable of being withdrawn from things sensual and corporeal, in the same proportion it is elevated into things celestial and spiritual.

2480. Inasmuch as men after death are in the interior memory, which belongs to their rational mind, it follows as a consequence that they who have been distinguished in the world for their skill in languages are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for their skill in the sciences are not able to recollect anything of their sciences, and that these latter are sometimes more stupid than others: nevertheless, whatsoever either by languages or by sciences has been so imbibed as to enter into and form the rational mind, this is brought forth for use in another life: the rational mind thence procured is that from which spirits think and speak. Such as have imbibed fables by languages and sciences, and have confirmed themselves therein, reason only from fables, but they who have imbibed truths reason and speak from truths, the affection is what gives life, the affection of evil what gives life to fables, and the affection of good what gives life to truths, for every one thinks from affection, and so acts without affection.

2481. That men after death, that is, spirits, lose not the smallest portion of the things of their exterior or corporeal memory, but have reserved with them all and every one of the contents thereof, or all things of memory, although it is not allowable to bring forth thence the particulars of their life, has been given me to know by much experience, as may appear evident from the following relations; two spirits, whom I had been acquainted with during their life in the body, and who were at enmity with each other, met together after death, when I heard one describing the genius and character of the other with many circumstances, relating an entire epistle which he had written to him, and many more things in a series which were particular, and belonged to the exterior memory, and which the other acknowledged, but in silence.

2482. At another time I heard a certain spirit chiding another with having defrauded him, by withholding what was his due, and refusing to restore it, and this with particular circumstances from the exterior memory, as to make the other ashamed; I heard the other also make his reply, and declaring the reasons of his doing so, all which particulars were of a mere worldly nature.

2483. A certain female spirit was led into the state in which she was during her abode in the world, when she attempted in its a wicked deed, and instantly the particulars of all her thoughts, and of all her conversation with another female, came forth as in clear day-light. A certain female spirit of the open class, being very positive in the denial of what she had been, and of what she had done, during her life in the body, was led into a state of corporeal memory, and instantly her adulteries and concussions which were never known to any one in her life-time, were laid open, and related in a series, amounting nearly to a hundred, attended with all the particulars relating to the place where, and the persons with whom she had committed adultery, and what conversation she had had on the occasion, and all this in the life, as in open day, whereby she was convicted: such particular circumstances are produced from the exterior memory, when any one is desirous to circumspect himself concerning what he has been, and what he has done in the body.

2484. A certain spirit on a fine man with me, with whom I had no acquaintance in the life of the body, and when I asked him whether he knew whence he was, he could not inform me, but by means of the interior sight he was led by me through several cities where I had been, and at length through the city whence he came, and then through the streets and public squares, all which he was acquainted with, and at last to the street where he himself dwelt, and if I had known the houses, how they were situated, I might also have known his house.

2485. That men have reserved with them in another life all

and each of the things of the corporeal memory, was also very frequently made manifest to me from those whom I had been acquainted with in their life-time here on earth, so that when I discoursed with them, they recollected all and each of the things which they had done, and which they had spoken, and which at such times they had thought, whilst I was present with them. From these, and several other similar cases, it has been given me to know experimentally and certainly, that man carries with him into another life all things of the exterior or corporeal memory.

2487. I have been instructed that the exterior memory, considered in itself, is nothing else but a something organized, formed of the objects of the senses, especially of the sight and hearing, in substances which are the beginning of the fibres, and that according to impressions received from these objects, variations of form are effected, which are reproduced, and that these forms are varied and changed according to changes of the state of affections and passions. Also that the interior memory is in like manner something organized, but purer and more perfect, formed from the objects of the interior vision, which objects are disposed into regular series, in an incomprehensible order.

2488. I myself was led to imagine, like other people, before I was instructed by living experience, that it was absolutely impossible for any spirit to know what was in my memory, and in my thoughts, these things being solely with myself, and hid from others; but I can now declare of a certainty, that spirits, who are attendant on man, know and observe the minutest particulars of his memory and thoughts, and that more clearly than man himself does, and that spirits know and observe the ends and intentions of man's life, how they bend themselves from good to evil, and from evil to good, and many other things which are unknown to man, as those things which he has immersed in delights, and thereby as it were in nature, and natural propensities, in which case they no longer appear, because he no longer reflects upon them. Let not men, therefore, any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of thought by which they were influenced; for actions have their quality from the thoughts, as thoughts have their quality from the ends proposed.

2489. The things of the interior memory manifest themselves in another life by a certain sphere, whereby spirits are known at a distance as to their natures and qualities, that is, as to their affections and passions; this sphere exists from the activity of things in the interior memory; concerning these spheres, see n. 1044, 1052, 1116, 1104—1106.

2490. OF THE interior memory the case is this, that there are retained therein not only all and each of the things, which man at any time from his infancy has seen, and heard, and

thought, and spoke, and done, but also those things which in another life he sees and hears, and which he thinks, speaks, and acts; but this is with a difference: they who are principled in the perversion of what is false, and in the lust of what is evil, insulate and retain all things which agree with such perversion and lust, for they enter as water into a sponge, other things indeed also approach, but they make such a slight impression, that it is scarce known to be an impression: but they who are principled in the faith of truth, and in the affection of good, retain all things which are true and good, and hereby are continually perfected: hence it is that they are capable of being instructed, and are instructed in another life.

2401. There are spirits, of whose birth-place, by the divine mercy of the Lord, we shall speak elsewhere, who have relation to the interior memory,* these wander about in companies, and by wonderful methods call forth whatever others know, and whatever they hear they communicate to their companions.

2402. The quality of the memories is sometimes presented visible in another life, in forms which there alone appear, (in another life many things are presented visible, which otherwise with men fall only into ideas; the exterior memory is that presented to appearance like a callose substance, the interior like a medullary substance, such as is in the human brain; hence also it is given to know what is their nature and quality. The callosity of those, who, during their life in the body, have exercised the faculty of memory alone, and that have not cultivated their rational mind, appears hard, and uncerably striated: with those who have filled the memory with fables, it appears hairy and rough, and this in consequence of a confused heap of things stored therein: with those who have exercised the memory from motives of self-love and the lust of the world, it appears conglomerated and hardened: with those who by sciences, especially by such as bring to philosophy, have been directed to penetrate into Divine mysteries, and were unwilling to believe anything until persuaded by such sciences, it appears dark and blackish, and is of such a nature as to absorb the rays of light and turn them into darkness: with those who have been doubtful and agnostic, it appears as if formed of bone and clay, which reflect the rays of light; but with those who have been principled in the good of love and the truth of faith, no such callose substance appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas whereof, as in their hearts, or as in their ground, the rays are terminated, and there find delightful recipients; for the exterior memory is the ultimate of

* That all spirits have relation to some part or other of the human Man, or human, is abundantly shown by our author in other parts of his works: and will appear more particularly from his doctrine of correspondences unfolded in a future part of this work.

order, in which things spiritual and celestial are in various terminated and reside, when goodliness and truths are therein.

2403. I have discoursed with the angels concerning the memory of what is past, and concerning anxiety about what is to come, and have been instructed, that the more interior and perfect the angels are, so much the less concern have they about what is past, or thought about what is to come, and that this also is a ground of their happiness: they say, that it is given them of the Lord, every moment what to think, and this with blessedness and happiness, and that thus they are without cares and anxieties; also, that this was meant in an internal sense by the Israelites receiving manna daily from heaven, and by the daily bread prayed for in the Lord's Prayer, and likewise by the Lord's precept to His disciples, not to be solicitous about what they eat or drink, or with what they are clothed: but notwithstanding their having no concern about what is past, and no anxiety about what is to come, they have still the most perfect remembrance of what is past, and intuition of what is to come, inasmuch as both what is past and what is to come is in them present; thus they have a more perfect memory than can either be expressed or conceived.

2404. Men, during their abode in the world, who are in love to the Lord, and in charity towards their neighbor, have much firmness, and in themselves, angelic intelligence and wisdom, but hidden in the remotest parts of their interior memory; which intelligence and wisdom can by no means appear to them, before they put off things corporeal, then the memory of particulars spoken of above, is laid asleep, and they are connected to the interior memory, and successively afterwards to the angelic memory itself.

GENESIS.

CHAPTER THE TWENTIETH.

2405. THAT there is in the Word an internal sense, which does not appear in the letter, has been said and shown above in many places, the nature of which sense is manifest from what has been explained in the foregoing chapters of Genesis throughout: Nevertheless as those few at this day, who believe the Word, are still ignorant that it contains such a sense, it may be expedient further to confirm the sense: the Lord thus describes the consummation of the age, that is, the last time of the Church, "Immediately after the affliction of those days, the

sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved," (Matt. xxiv. 29; Mark xiv. 24;) that sun here does not signify sun, nor moon moon, nor stars stars, but that the sun signifies love to the Lord, and charity towards our neighbor, the moon faith grounded in love and charity, and the stars the knowledges of good and truth, was shown, n. 33, 35, 1033, 1131, 1320—1331, 2120, 2441; thus by these words of the Lord, is signified, that in the consummation of the age, or in the last time, there shall no longer be any love, or any charity, consequently no longer any faith; that this is the sense of those words, appears from similar words of the Lord in the prophets, as in Isaiah, "Behold the day of Jehovah cometh, to set the earth for a desert, and he shall destroy the sinners thereof from out of it; for the stars of the heavens and their constellations shall not shine with their light; the sun shall be darkened in his rising, and the moon shall not make her light to arise," (xlii. 5, 10;) where also the subject treated of is concerning the last time of the Church, or, what is the same thing, concerning the consummation of the age; as in Joel, "A day of darkness and of thick darkness, a day of cloud and of obscurity, before Him the earth was moved, the heavens trembled, the sun and the moon were blackened, and the stars have withdrawn their splendor," (ii. 2, 10;) speaking on the same subject; again, in the same Prophet, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh," (ii. 31;) again in the same Prophet, "The day of Jehovah is near, the sun and the moon are blackened, and the stars have withdrawn their splendor," (iii. 14, 15;) as in Ezekiel, "When I shall extinguish thee, I will cover the heavens, and I will blacken the stars thereof, I will cover the sun with a cloud, and the moon shall not cause her light to arise, I will blacken all the luminaries of light in the heavens, and I will give darkness upon thy land," (xxii. 7, 8.) In like manner in the Revelation, "I saw when he opened the sixth seal, when behold! there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars fell upon the earth," (vi. 12, 13;) and again, "The fourth angel sounded, so that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the third part of them was darkened," (Rev. viii. 12;) from these passages it may appear, that the words of the Lord in the Evangelists imply the same thing as the words of the Lord in the Prophets, namely, that in the last times there shall be no charity, or faith; and that this is the internal sense, as also appears yet further in Isaiah, "The moon shall blush, and the sun shall be ashamed, because Jehovah of Sabaoth shall reign in Mount Zion, and in Jerusalem," (xlii. 25;) that is,

lith shall blush, which is the moon, and charity shall be ashamed, which is the sun, because of their nature and quality; it cannot be said of the moon and sun, that they blush and are ashamed: so in Daniel, "The horn of the goat grew towards the south, and towards the east, and grew even to the hut of the heavens, and it cast down of the host, and of the stars, to the earth, and trod them down," (viii. 9, 10,) where it must be obvious to every one, that the hut of the heavens does not signify host, nor stars stars.

CHAPTER XX.

1. AND Abraham journeyed thence towards the land of the south, and he dwelt between Kadish and Belair, and he so-journed in Gerar.

2. And Abraham said to Sarah his wife, This is my sister; and Abimelech king of Gerar sent and received Sarah.

3. And God came to Abimelech in a dream by night, and said unto him, Behold thou wilt die because of the woman whom thou hast received, and she is married to a husband.

4. And Abimelech had not approached near to her, and he said, Lays, with thou also slay a just nation?

5. Did he not say to me, This is my sister, and she also her-self said, He is my brother; in the rectitude of my heart, and in the innocency of my hands, I have done this.

6. And God said to him in a dream, I also have known that in the rectitude of thy heart thou hast done this, and also I prevented thee from sinning against me, therefore I did not give thee to touch her.

7. And now bring back the man's wife, because he is a prophet, and shall pray for thee, and thou shalt live; and if thou dost not bring her back, know thou, that dying thou shalt die, and every one who is with thee.

8. And in the morning Abimelech rose early [in confusion], and called all his servants, and spoke all those words in their ears, and the men feared exceedingly.

9. And Abimelech called to Abraham, and said unto him, What hast thou done to us, and wherein have I sinned against thee, that thou hast brought upon me, and upon my kingdom, a great sin? That hast done with me deeds which they do not.

10. And Abimelech said to Abraham, What hast thou seen that thou hast done this word?

11. And Abraham said, Because I said, Surely there is no fear of God in this place, and they will kill me because of the word of my wife.

12. And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me.

13. And it came to pass, when God caused me to depart out of the house of my father, and I said to her, this is thy goodness which thou shalt do with me, at every place whither we shall come, say to me he is my brother.

14. And Abimelech took flock and herd, and men-servants, and maid-servants, and gave to Abraham, and returned to him Sarah his wife.

15. And Abimelech said, Behold my land before thee, dwell in what is good in thine eyes.

16. And he said to Sarah, Behold I have given a thousand of silver to thy brethren, behold it is to thee a covering of the eyes for all who are with thee, and with all, and she was vindicated.

17. And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-servants, and they brought forth.

18. Because Jemovan in shutting shut up on that account every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife.

THE CONTENTS.

2456 IN the twelfth chapter above, the subject treated of was concerning Abraham's sojourning in Egypt, by which was signified the Lord's instruction in scientifics, when He was yet a child; the subject now treated of is concerning Abraham's sojourning in Gerar, where was Abimelech, by which is signified, in like manner, the Lord's instruction, but in the doctrines of charity and faith. The doctrine of charity and faith is here especially treated of with respect to its origin, namely, that it is spiritual from a celestial origin, but not from a rational.

2457. The state of the Lord is treated of, in which He was when He first instructed Himself in the doctrines of charity and faith; the state itself is signified by Kadish and Schar; the doctrine of faith by Abimelech king of Gerar, verses 1, 2. That He first thought concerning the rational mind, that it was to be cancelled, verse 2. That still it was not cancelled, verses 3, 4, 5, 6. The reasons why he thought so, verse 5, 6, 10—13. That the doctrine of charity and faith is spiritual from a celestial origin, verse 7. That he was thus instructed; and that then all things rational and also scientific served Him, like a covering or clothing, verses 14—16. And thus doctrine was perfect, verse 17. Which would have been otherwise, had it been derived from the rational mind, verse 18.

THE INTERNAL SENSE.

2498. THAT the historical truths contained in this chapter, like all other parts of the Word, involve Divine mysteries, may appear from this consideration, that Abraham now again says that his wife was his sister, for he had said the same when he came into Egypt, addressing Sarah at that time in these words, "Say I pray, thou art my sister;" (Gen. xii. 13.) now was this the case with Abraham only, but also with Isaac, when he came to Gerar, for he also then said that Hahena, his wife, was his sister, "The men of the place asked concerning his wife, and he said, She is my sister;" (Gen. xxvi. 6, 7.) In which chapter also many similar things occur; so that like historical occurrences are three times related, which would never have been the case, unless for some secret reason respecting the internal sense.

2499. Verse 1. *And Abraham journeyed thence towards the land of the south, and dwelt between Kadish and Sehor, and he sojourned in Gerar.* Abraham journeyed thence toward the land of the south, signifies the Lord's progression in the goodnesses and truths of faith; Abraham is the Lord in that state; and dwelt between Kadish and Sehor, signifies his state in particular; Kadish is the affection of interior truth proceeding from things rational; Sehor is the affection of exterior truth proceeding from scientific; and he sojourned in Gerar, signifies instruction thence in the spiritual things of faith.

2500. *Abraham journeyed thence toward the land of the south.*—That hereby is signified the Lord's progression in the goodnesses and truths of faith, appears from the signification of journeying, as denoting to advance forward, see n. 1557; and from the signification of the land of the south, as denoting the good and truth of faith, see n. 1458. Above, in the twelfth chapter, it was said of Abraham, that he journeyed in going and journeying toward the south, when he went into Egypt, verse 5, 10; by which was signified in an internal sense, that the Lord, when a child, advanced into goodnesses and truths as to the sciences of knowledge,* see n. 1456, 1459; here it is now said, that he journeyed toward the land of the south, by which is signified a farther and more interior progression, which is into goodnesses and truths as to the doctrine of faith, wherefore it is here said the land of the south, because land [or earth] in its proper sense signifies the Church, which is the object for which

* It may here be proper to remind the reader, that the author frequently makes a distinction between what he calls science [sciences] and knowledge [knowledges], by science he understands in general whatever comes to the notice of the mind from the objects of sense; by knowledge he means all such external sciences as immediately respect goodnesses and truths, whether derived from the Holy Scriptures or elsewhere. Knowledge, therefore, according to the particular sense in which it is used by our author, is the sciences of goodness and truth.

doctrine is designed, see n. 605, 612, 1068, 2117, 2118. As to what in general concerns the Lord's instruction, the nature and manner thereof are plainly discoverable from this chapter in the internal sense, wherein it appears, that it was effected by continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divinity, which He implanted in Divine intelligence and wisdom, and thus even to the perfect union of His Human with His Divine; this way of becoming wise is not possible to be conferred on man, inasmuch as it flowed from the Divine itself, which was the Lord's intent, that is, from the Father, of whom He was conceived: consequently proceeding from essential Divine Love, which the Lord alone possessed, and which consisted in a desire to save the whole human race; it is a mystery at this day scarce known to any one, that in essential love there is wisdom and intelligence, but the quality of the latter will depend on the former; the reason why in love there is wisdom and intelligence, is, because all influx is into love, or what is the same thing, into good, consequently into the very essential life of man; hence once the wisdom and intelligence of the angels, which are ineffable; hence also the wisdom and intelligence of men, who are in love to the Lord, and charity towards their neighbor, these latter, although they do not perceive it with themselves during their life in the body, yet come into it after death, by reason that it is contained in love itself, and in charity itself, see n. 2694. But as to what concerns the Lord's love, it was infinitely above the love in which the angels are, being the Divine love itself, wherefore He had in Himself a superabundance of all wisdom and intelligence, into which, however, as being born a man, and having to progress as a man, according to Divine order, He successively introduced Himself, that thus He might unite the Human to the Divine, and might make it Divine, and this by his own proper power.

2601. That Abraham is the Lord in that state, appears from the representation of Abraham as denoting the Lord, and in the present case the Lord in that state, as also above, n. 1805, 1865, 1982, 2001, 2172, 2198.

2602. *And dwelt between Kadish and Schur*.—That hereby is signified His state in particular, appears from the signification of dwelling, as denoting to live, concerning which see n. 1293; this appears also from what goes before, where it is said, that Abraham journeyed thence toward the land of the south, by which is signified the Lord's progression into the goodness and truths of faith, and now it is said, that he dwelt between Kadish and Schur, by which it follows nothing else can be signified but the state of the Lord in particular, which is described by Kadish and Schur, whereof we shall now proceed to speak.

2603. That Kadish is the affection of interior truth proceed-

ing from things rational, and Schur the affection of exterior truth proceeding from scientific, may appear from the signification of Kadosh and Schur, that Kadosh signifies truth which is the subject of contention, was shown, 1478, consequently it signifies contention about truth, from what origin it is, whether from the rational mind, as is evident from what follows; but whereas all truths with the Lord were from a celestial origin, Kadosh hence signifies the affection of truth. These are with every man truths rational, and truths scientific; truths rational are interior, but truths scientific are exterior; these truths are distinct from each other, just as the two memories of man spoken of, n. 2669—2678, hence it follows, that the affections of truth are also two, one interior, which is of things rational, the other exterior, which is of things scientific; the affection of interior truth proceeding from things rational is what is here signified by Kadosh; but the affection of exterior truth proceeding from things scientific is signified by Schur; that Schur signifies scientific truth, may be seen, n. 1926. That name in the Word signify nothing else but things, was proved above, n. 1224, 1264, 1876, 1888, and in many other places.

2594. *And appeared in Gomer.*—That hereby is signified instruction thence in the spiritual change of faith, appears from the signification of adjoining, as denoting to be instructed, concerning which see n. 1463, 2125; and from the signification of Gomer, as denoting what is spiritual of faith; Gomer is mentioned in some places in Genesis, as in chap. n. 19; ver. 1, 6, 17, 20, 26; and in those places signifies faith, and this by reason that Gomer was in Philistaea, and by Philistaea is signified the source of the knowledge of faith, see n. 1147, 1158; and Gomer was the place where the king of the Philistians dwelt, hence it is that by Gomer is signified faith itself, n. 1809; and by the king of Gomer the truth itself of faith, for king in an internal sense is truth, see n. 1072, 2015, 2660; thus by Abimelech, of whom more will be said presently, is signified the doctrine of faith. In general there are intellectual things of faith, there are rational things of faith, and there are scientific things of faith, they thus entered each other, and proceed in order from interior to exterior; the things of faith which are interior, are called intellectual; the things thence proceeding thence are called rational; the things again proceeding thence are the scientific of faith; these things are comparatively (to use the language of the learned) as what is prior to what is posterior, or, what is the same thing, as what is superior to what is inferior, that is, as what is interior to what is exterior. It appears indeed to man as if what is scientific of faith is first, and by virtue thereof what is rational afterwards exists, and lastly, the intellectual, and this by reason that man proceeds in this order from childhood; but still what is intellectual flows continually into

the rational, and this into the scientific, which man is ignorant of; for in childhood the influx is obscure, in adult age more evident, and at length, when man is regenerated, it is clearly manifest that such an order exists, and still more manifest in another life, see n. 1495. All these things are called spiritual, which are then distinguished into degrees, and succeed in such an order; the spiritual things of faith are all the truths which are derived from good, that is, from a celestial origin: whatever is derived from a celestial origin, is the spiritual part of faith.

2505. *Verse 2. And Abraham said to Sarah his wife, This is my sister; and Abimelech king of Gerar saw, and received Sarah.* *Abraham said*, signifies the Lord's thought: *to Sarah his wife*, signifies truths spiritual conjoined to celestial; *This is my sister*, signifies truths rational; *and Abimelech king of Gerar saw*, signifies the doctrine of faith; *Abimelech* is the doctrine of faith which has respect to things rational; *and received Sarah*, signifies an affection of ascending the rational mind.

2506. *Abraham said*.—That hereby is signified the Lord's thought, appears from the signification of saying in the historical parts of the Word as denoting to perceive, and also to think, see n. 1808, 1919, 2061, 2065, 2258, 2260, 2271, 2287.

2507. *To Sarah his wife*.—That hereby is signified truth spiritual conjoined to celestial, appears from the signification of *Sarah a wife*, as denoting truth intellectual conjoined to Divine Good, or, what is the same thing, truth spiritual conjoined to celestial, see n. 1406, 1901, 2062, 2068, 2172, 2173, 2198, what spiritual is, and what celestial, hath been often shown above, see n. 1155, 1477, 1624, 2063, 2068; that is called celestial which is of good, that is, which is of love to the Lord, and charity to our neighbor; and that is called spiritual, which is of truth, that is, which is of faith grounded in love and charity.

2508. *This is my sister*.—That hereby is signified rational truth, appears from the signification of *sister*, as denoting intellectual rational truth, concerning which see n. 1405. That rational truth is a sister, can appear only from a consideration of the ground of celestial marriage; for the derivations from that marriage are connected together in like degrees of nearness, as consanguinities and affinities on earth, concerning which see n. 635, 717, and this with an indefinite variety: the celestial celestial marriage exists only between Divine Good and Divine Truth; hence with man there is conceived what is intellectual, what is rational, and what is scientific, for without conception by virtue of the celestial marriage, man cannot be endued either with intellect, or reason, or science, consequently he cannot be a man; in proportion, therefore, to what he derives from the celestial marriage, in the same proportion he is a man: in the Lord Himself is the celestial marriage, inasmuch that the Lord is that

very marriage, being the essential Divine Good, and at the same time Divine Truth, angels and men are in the celestial marriage in proportion as they are in love to the Lord, and in charity to their neighbor, and in proportion as they see thence in faith, that is, in proportion as they are in the Lord's good, and thence in truth, and in this case they are called daughters and sons, and amongst such other sisters and brethren, but this with a difference. The reason why rational truth is called sister is because it is conveyed by a flowing of Divine Good into the affection of rational truth; the good which is thence in the rational mind is called brother, and the truth which is thence is called sister; but this will better appear from what is said by Abraham in verse 12 of this chapter, "And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me."

2509. *And Abrameth, king of Gerar, said*—That hereby is signified the doctrine of faith, appears from what was said above, n. 2404, namely, that by Philistines is signified the science of the knowledge of faith, n. 1167, 1169; by Gerar, which was in Philistines, is signified faith, n. 1203, 2504; by king, the essential truth of faith, n. 1072, 2015, 2079; hence by Abrameth is signified the doctrine of faith, but the doctrine of faith which has respect to things rational, as will appear from what follows.

2510. That Abrameth is the doctrine of faith which has respect to things rational, may appear from this consideration, that he had respect to Sarah, and as the wife of Abraham, but as the sister, and by Sarah as a sister is signified rational truth, n. 2508; the same also is evident from what follows, where the subject treated of is concerning the doctrine of faith, whether it derives its origin from the rational mind, or from the celestial; hence Abrameth signifies the doctrine of faith which has respect to things rational. Doctrine is said to have respect to things rational, when nothing else is acknowledged as truth of doctrine but what may be conceived or comprehended by reason, so that the rational mind is made the judge or examiner of all things of doctrine; but that the doctrine of faith is not derived from a rational, but from a celestial origin, is taught in what follows in the internal sense.

2511. *And received Sarah*—That hereby is signified an affection of consulting the rational, appears from the signification of Sarah as a sister, as denoting rational truth, see n. 2508; also from the signification of receiving her, as denoting affection towards her, consequently an affection of consulting the rational mind. The things contained in this verse involve the Lord's first thought concerning the doctrine of faith, whether it was expedient to consult the rational mind or not, the reason why His first thought was such is, because the Lord progressed according to all Divine order, and it was needful He should put

off whatever was human, into which He was born, and which He derived from the mother, that He might put on the Divine; this was the case in respect to the human thought, whether the rational mind was to be consulted in doctrine of faith.

2012. Verse 3. *And God came to Abraham in a dream by night, and said unto him, Behold, thou wilt die, because of the women whom thou hast received, and she is married to a husband.* God came to Abraham, signifies the Lord's perception concerning the doctrine of faith: in a dream by night, signifies that it was obscure: and said unto him, signifies thought thence derived: Behold thou wilt die, because of the women, signifies that the doctrine of faith would be gone, if the rational mind were consulted as to the things contained in that doctrine: and she is married to a husband, signifies that the doctrine of true faith, together with what is contained therein, is joined with what is celestial.

2013. God came to Abraham.—That hereby is signified the Lord's perception concerning the doctrine of faith, appears from the significations of God's coming, and from the signification of Abraham; that God's coming signifies to perceive, is evident, for perception is nothing else but the Divine coming, or influx into the intellectual faculty: that Abraham signifies the doctrine of faith, was shown above, n. 2004, 2009, 2010.

2014. In a dream by night.—That hereby is signified that the perception was obscure, may appear from the signification of a dream, and also of night; dream, when the subject treated of is concerning perception, signifies somewhat obscure in respect to what is perceived when awake, and more so when it is said a dream by night. The reason why the Lord's first perception is called obscure is, because it was in the humanity, which He was to put off, and whose shades He was to disperse; the Lord's perception faculty, although derived from the Divine, was yet in the humanity, which is of such a nature, that it does not immediately receive essential light, but successively, as the shades are dispersed which are therein; that He brought Himself into a less obscure state as to the doctrine of faith, is signified by God's coming again to Abraham in a dream, where night is not mentioned, verse 6; and that He afterwards attained to a clear perception, is signified by Abraham's being in the morning rising early.

2015. *And said unto him.*—That hereby is signified thought thence derived, namely, from perception, appears from the signification of saying, as denoting to perceive, and also to think, concerning which see above, n. 2006. Inasmuch as it is here said, that thought was thence derived, it may be significant hereby to show how the case is with respect to thought: there are thoughts from perception, thoughts from conscience, and thoughts from no conscience; thoughts from perception have place only with the celestial, that is, with those who are in love

to the Lord; this is the narrow ground of thought with man, and is that which exists with the celestial angels in heaven; perception from the Lord is that by which and from which their thought exists; to think contrary to perception is a thing impossible. Thoughts from conscience are inferior, and have place with the spiritual, that is, with those who are in the good of charity and faith as to life and as to doctrine; to think contrary to conscience is to such also a thing impossible, for this would be to think contrary to goodness and truth, which is dictated to them from the Lord by conscience. But thoughts from no conscience have place with those who do not suffer themselves to be inwardly ruled by goodness and truth, but by evil and the false, that is, not by the Lord, but by themselves. These believe, that they think as much within themselves as those who think from conscience and perception, by reason that they do not know what conscience is, still less what perception is, but the difference is as great as between hell and heaven; they who think without conscience, think from lust and pleasure of every kind, consequently from hell, or if at any time they think otherwise, it is only from a ground of external decorum for reputation's sake; but they who think from conscience, think from the affections of goodness and truth, consequently from heaven. With respect to the Lord's thought, it transcended all human understanding, for it was immediately from the Divine.

2516 *Behold, thou wilt die because of the woman.*—That hereby is signified that the doctrine of faith would be none, if the rational mind were consented as to the things contained in that doctrine, appears from the signification of *Ahrimael*, who is here meant by *thou*, as denoting the doctrine of faith; and from the signification of *dying*, as denoting to become none; and from the signification of *woman*, who is here called *woman*, as denoting the rational, see n. 2508; hence then by *Ahrimael dying because of the woman*, is signified that the doctrine of faith would become none, if the rational mind were consented. The reason why no doctrine of faith is from the rational mind, is, because the rational is in the appearances of good and of truth, which appearances are not truths in themselves, as was shown above, n. 2063, 2106, 2205, 2219; moreover, the rational mind has underneath it falsities, which arise from external sensual things confirmed by sensation, and which cast a shade upon those appearances of truth; the rational mind for the most part is merely human, as may also appear from its activity, hence then it is, that no doctrinal of faith can be derived, much less be established, from that mind, but must be grounded in the celestial Divine and the Divine Human of the Lord. This is its origin, and indeed in such a sort, that the Lord is essential doctrine, and therefore, in the Word, is called *our Woman*, the

truth, the light, the way, the door; and what is an arcana, every doctrinal is grounded in Divine Good and Divine Truth, and both in it the celestial marriage; where this is not the case, the doctrinal is not a genuine doctrinal of faith. Hence it is, that in every particular of the Word, whence doctrine is derived, there is a resemblance of a marriage, see n. 683, 716, 801. The doctrine of faith appears, indeed, in the literal or external sense of the Word, as if it received many things from the rational mind, yea, from the natural, but the reason of this appearance is because the Word is designed for man, to whom use it is thus accommodated; nevertheless in itself it is spiritual from a celestial origin, that is, from Divine Truth joined with Divine Good. That doctrine would become none, in case the rational mind was to be consulted as to the things contained in the doctrine, will be illustrated by examples presently.

2517. *She is married to a husband*.—That hereby is signified that the doctrine of true faith is spiritual, and together with the things contained in it, is joined to what is celestial, appears from the signification of being married to a husband; husband, when named in the Word, signifies good, and in this case wife signifies truth; it is otherwise when husband is called man [vir], in this case man signifies truth, and wife signifies good, see n. 915, and in other places; here, therefore, married to a husband signifies that truth was joined to good, in such a manner, that truth also was good; the same farther appears from the signification of Sarah a wife, as denoting spiritual truth, and from the signification of Abraham, as denoting celestial good, each being divine, see n. 2501, 2507; and whereas Sarah signifies spiritual Divine Truth, the essential doctrine of true faith is also understood by Sarah a wife, for doctrine is derived from truths. Hence it is evident, that married to a husband denotes that the doctrine of true faith is spiritual, and together with what it contains, is joined to what is celestial.

2518. *Verily & And Abimelech had not approached near to her: and he said, Lord, wilt thou also slay a just nation? Abimelech had not approached near to her*, signifies that in the doctrine of faith rational truth was not consulted in any manner: and he said, Lord, wilt thou also slay a just nation? signifies would the good and truth of doctrine be extinguished?

2519. *And Abimelech had not approached near to her*.—That hereby is signified that in the doctrine of faith rational truth was not consulted in any manner, appears from the signification of Abimelech, as denoting the doctrine of faith, see n. 2503, 2506, 2510, and from the signification of approaching near to her, namely, to Sarah as a sister, as denoting to touch, or to consult in any manner rational truth, which is a sister, see n. 1465, 2008. The reason why the rational mind was not consulted in any manner, is, as was said above, because the doctrinals of

faith are all from the Divine, which is infinitely above the rational human mind: the rational receives from the Divine its good and its truth; the Divine may enter into the rational, but the rational cannot enter into the Divine; just as the soul may enter into the body and leave it, but the body cannot enter into the soul; or as light may enter into shade, and modify it variously into colors, but shade cannot enter into light. Nevertheless, in consequence of its appearing at first, as if the rational mind ought to be present because this is what receives the Divine, therefore this thought at first occurred, whether the rational mind should not be consulted at the same time; the Lord, however, revealed and replied to Himself, that these doctrines would become none, wherefore the rational mind was not consulted, which is here signified by these words, that Abimelech had not approached near unto her.

2250. *And he said, Lord, wilt thou also slay a just nation?*—That hereby is signified, would good and truth be extinguished? appears from the signification of nation, as denoting good, see n. 1250, 1260, 1416; and whereas it is spoken of the nation of Abimelech, by whom is signified the doctrine of truth, by a just nation is here meant both good and truth, for each is of doctrine. That these words were spoken from a soul of affection, or love towards the whole human race, is evident; that love directed the Lord's thoughts, when He was yet in the material humanity; and although he perceived from the Divine that the doctrine of faith was only from a celestial origin, yet, out of regard to mankind, who receive nothing but what they can form some idea of from the rational mind, it was here said, "Wilt thou also slay a just nation," whereby is signified, would the good and truth of doctrine be extinguished? That man does not receive anything, unless he can form some idea thereof from his rational mind, may appear from the ideas which he entertains concerning Divine mysteries, these always adhere thereto some idea grounded in worldly things, or in things analogous to what is worldly, by which idea they are retained in the memory, and reproduced into thought, for man, without an idea grounded in worldly things, is incapable of thinking at all; wherefore if unadorned truths from a Divine origin were proposed to him, they would in nowise be retained, but would exceed all his comprehension, consequently his belief also, especially with such as are preoccupied in external worship. To illustrate this, the following examples may suffice; the Divine itself cannot abide except in what is Divine, consequently except in the Lord's Divine Humanity, and by this with man, but if the rational mind were consulted, it would say, that the essential Divinity is capable of abiding in the humanity of every one. Again, there is nothing holy but what proceeds from the Lord, consequently from the Divine which is one; but if the rational

mind were consulted, it would say that there were other sources of holiness. Again, man does not live from himself, he does not do good from himself, neither does he believe truth from himself; nay, he does not think from himself, but good and truth are from the Lord, whereas evil and the false are from hell; and what is more, hell, that is, they who are in hell, do not think from themselves, but receive their thoughts from the good and truth of the Lord; yet if the rational mind were consulted, it would reject these truths as inadmissible. So in the case of recompense, that no one is recompensed merely because he does good, and teaches truth, the eternal being of no soul, but only the internal, is proportion to the affection of good in doing good, and to the consequent affection of truth in teaching truth, and this is proportion as they are not grounded in man's self; and so in a thousand other cases, in which if the rational mind were consulted, it would reject them, because it could not comprehend them. Inasmuch as the rational human degree is such, therefore the Word is written according to man's conception, yea, even according to his genius and temper; hence it is that the internal and external senses of the Word differ from each other, as may plainly enough appear from the Word of the Old Testament, where several things are said according to the apprehensions and genius of the people who lived at that time; it is on this account that so little mention is made concerning a life after death, concerning eternal salvation, and concerning the moral man; for such was the nature of the Jewish and Israelitish people, amongst whom the Church at that time was instituted, that if these things had been openly declared, they would not only not have understood them, but would also have derided them; in like manner, if it had been openly declared to them, that the Messiah, or Christ, would come to save their souls to eternity, they would also have rejected this truth as without foundation, as may appear at this day from the same nation, before whom if mention be made of anything internal, or spiritual, and that the Messiah shall not be the greatest king on earth, it is derided; this was the reason why the Lord spoke in like manner as the prophets throughout, and some things by parables, as he Himself saith in Matthew, "I speak to them by parables, because seeing they do not see, and hearing they do not hear, neither do they understand," (xii. 15); the seeing and the hearing are they who are within the Church, who although they see and hear, yet do not understand: and in John, "He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with the heart, and convert themselves, and I should heal them," xii. 40; by converting themselves, and being healed, is implied, that still they would afterwards reject, and would thereby profane, which is attended with eternal damnation, see

n. 201—203, 582, 1008, 1040, 1059, 1327, 1328, 2051, 2425; nevertheless the Lord laid open the interior things of the Word in many places, but only for the wise.

2521. *Verse 5. Did he not say to me, This is my sister; and she also herself said, He is my brother; in the rectitude of my heart, and in the innocence of my hands, I have done this.* Did he not say to me, signifies excusation for so thinking; this is my sister, signifies that it was the rational mind which should be consulted; and she also herself said He is my brother, signifies that the rational mind itself so directed, that celestial good should be adjointed to it: in the rectitude of my heart, signifies that it was so thought from innocence and simplicity of good; and in the innocence of my hands I have done this, signifies from the affection of truth, and thus from every faculty.

2522. *Did he not say to me*—That hereby is signified excusation for so thinking, appears from every particular contained in this verse, and also from the signification of saying, as denoting to think, concerning which see n. 2505.

2523. *This is my sister.*—That hereby is signified that it was the rational mind which should be consulted, namely, that he so thought, appears from the signification of sister in this chapter, as denoting rational truth, concerning which see n. 2505. In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to perceptions and thoughts, for these things were foreseen and provided, as being from the Divine, for this reason also, that they might be exhibited as present to the angels at that time, who perceive the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how He successively put off what was human and put on the Divine; unless these things had been exhibited as present to the angels by the Word, and also by all the rites and ceremonies in the Jewish Church, the Lord would have been obliged to have come into the world immediately after the decline of the most ancient Church, which is called Man, or Adam, for the prophetic declaration concerning the Lord's coming was made at that time, see Gen. iii. 15; and what is more, the human race which existed at that time could not have been saved. With respect to the Lord's essential life, it was a continual progression of the humanity to the Divine, even to absolute union, as hath been frequently said above; for in order that He might fight with the hells, and overcome them, it was useful that He should fight from a humanity, inasmuch as there can be no combat with the hells from the Divine; therefore He was pleased to put on the humanity as another man, to be as infant as another, to grow up into sciences and knowledges, which were represented and signified by the sojourning of Abraham in Egypt, chap. xii. and now in Gerar, thus as another man

to cultivate the rational mind, and thereby dissipate the shade thereof, and introduce it into light, and this by his own power; that the Lord's progression from the human to the Divine was such, can be doubted by no one, who only considers, that He was an infant, and learnt to speak as an infant, &c.; but there was this difference between the Lord and other men, that the essential Divinity was in Him, as being conceived of Jehovah.

2324. *And she also herself said, He is my brother.*—That hereby is signified, that the rational mind itself dictated that celestial good should be adjointed to it, may appear from the signification of sister, who is here understood by *she herself*, as denoting the rational mind, see n. 1455, 2503; and from the signification of brother, as denoting the good of truth, see n. 367, 2508; for the case with respect to Divine Good and Divine Truth is this; they are united to each other as in marriage, whence comes celestial marriage, and conjugal love even to inferior nature; but the good and truth of the rational mind are not joined together with each other as in marriage, but in consanguinity, as brother and sister; because the rational mind as to truth is conceived by the flowing of Divine Good into the affections of sciences and of knowledge, see n. 1896, 1902, 1910; whereas the good of the rational mind is conceived by the flowing of Divine Good into that truth, which then becomes the essential good of charity, which is the brother of truth, or, what is the same thing, of truth, see n. 367. Hence it appears, that the good of the rational mind is from the Divine Good, but the truth thereof is not from the Divine Truth, for the Truth of the rational mind is procured by sciences and knowledge, which is indicated by things of sense both external and internal, consequently by an external way; hence it is, that many fallacies, originating in the things of sense, adhere to the truths thereof, which cause them not to be truths; nevertheless whilst the Divine Good flows into them, and ennobles them, they then appear as truths, and are acknowledged as truths, although they are merely appearances of truth: in this case, the essential good in those truths is modified according to the shade there, and becomes a good of such a quality as the truths; this is one mystery, which has concealed in those words, that the rational mind thus dictated, that celestial good should be adjointed to it.

2525. *In the rectitude of my heart.*—That hereby is signified that it was so thought from innocence and simplicity of good may appear from the signification of rectitude, and also of heart; rectitude, in the original tongue, is expressed by a term, which signifies also integrity and perfection, and likewise simplicity; it implies also love and charity, which have relation to good, as is well known; hence it is, that a rectitude of heart denotes from innocence and simplicity of good.

2535. *And in the innocency of my hands have I done this.*—That hands is signified from the affection of truth, and thereby from every faculty, appears from the signification of innocency, and also of hands; innocency, in the original tongue, is expressed by a term, which also signifies cleanness and purity; hands are spoken of truth, and signify power, consequently faculty, see n. 878. In the rectitude of my heart and the innocency of my hands I have done this, signifies therefore that the thought was grounded in innocence and simplicity of good, and in the affection of truth, consequently in every faculty; and the ground of each signification is this, good is good by virtue of innocence, and truth is true by virtue of good, and when these are in their order, then there is all or every faculty; that these things are involved in these words, is evident, for a right, or entire, or perfect heart, by which is signified good, cannot be unless innocence be in good, as it was said; hence it becomes simple good; and guiltless, or clean, or pure hands, which are spoken of truth, cannot be unless good be in truth; as was also said, that is, unless the affection of truth be therein; when thought is then derived from innocence, and simplicity of good, and from the affection of truth, then it is derived also from every faculty or power, which is also signified by hands, see n. 878.

2537. *Verse 6. And God said to him in a dream, I have also known, that in the rectitude of thy heart thou hast done this, and also I prevented thee from sinning against me, therefore I did not give thee to touch her.* God said to him in a dream, signifies perception less obscure: *I have also known, that in the rectitude of thy heart thou hast done this*, signifies here, as above, that it was so thought from innocence and simplicity of good, consequently that he was not in fault: and also *I prevented thee from sinning against me*, signifies that no hurt was occasioned: therefore *I did not give thee to touch her*, signifies that the rational mind was not at all convulsed.

2538. *God said to him in a dream.*—That hands is signified perception less obscure, appears from what was said and explained above, n. 2514. The reason why in this chapter the name God is used, and not Jehovah, only in the last verse, is, because the subject treated of is concerning things spiritual, that is, the doctrines of faith, for as such concerns the name God is adopted; but when the subject treated of is concerning things celestial, or love and charity, then the name Jehovah is adopted, see n. 706, 732, 2508.

2539. *I have also known, that in the rectitude of thy heart thou hast done this.*—That hands is signified that it was so thought from innocence and simplicity of good, appears from what was said above, n. 2535, 2536, where the same words occur. No mention is here made, as above, of innocency of the

hands, the reason whereof is grounded in this mystery, that is the affection of truth, which is signified by humanity of the hands, there was consent that what was human; for truth was incarnated into the Lord also by what was human of His nativity, whereas good was from the Divine alone, as may appear from the existence of the rational mind as to good and as to truth, see n. 2134.

2530. *And also I prevented thee from sinning against Me.*—That hereby is signified that no hurt was committed, namely, that in the doctrine of faith the rational mind, was not committed, as also presently follows, may appear without explanation.

2531. *Therefore I did not give thee to touch her.*—That hereby is signified that the rational mind was not at all corrupted, appears from the signification of giving to touch, as denoting to consult, as also to approach to her, verse 4: n. 2519; and from the signification of Sarah as a sister, who is here understood by Aer, as denoting the rational mind, see n. 1495, 2008. In order that it may be farther known how the case is with the doctrine of faith, as being spiritual from a celestial origin, it is to be observed, that that doctrine is Divine Truth grounded in Divine Good, consequently Divine throughout: what is Divine is incomprehensible, as being above every understanding, even that of angels; nevertheless this Divine, which is itself incomprehensible, by means of the Lord's Divine Humanity, is capable of flowing into the rational mind of man, and in this case it is received there according to the truths which are therein, consequently in a different manner with different persons; in proportion therefore as truths with man are more genuine, in the same proportion also the Divine which flows in is more perfectly received, and in the same proportion man's intellectual part is enlightened. In the Word of the Lord are essential truths, but in the literal sense thereof are truths, which are accommodated to the apprehensions of those who are in external worship; whereas in its internal sense are truths accommodated to those who are internal men, namely, who as to doctrine, and at the same time as to life, are enlightened; the rational mind of these latter is hence so far enlightened, that the illumination is compared to the brightness of the stars and of the sun, Dan. xii. 3; Matt. xiii. 43; hence it is evident, of what importance it is that interior truths be known and received; these truths may indeed be known, but they cannot be received, except by those who are in love or in faith to the Lord; for the Lord, as He is Divine Good, so He is Divine Truth, consequently He is essential doctrine, inasmuch as whatever is in the doctrine of true faith, has respect to the Lord, and also has respect to the kingdom of heaven and the Church, and the things relating to the kingdom of heaven and the Church; but all these things

are the Lord's, and are intermediate ends, by which the ultimate end, that is, the Lord, is regarded: that the Lord is essential doctrine as to truth and good, consequently that His alone is regarded as doctrines, He Himself teaches in John, where He says, "I am the way, the truth and the life," (jr. 26, 27) *way* is doctrine, *truth* is everything of doctrine, *life* is the essential good which is the life of truth: and that love and faith in Him are receptive, He teaches again in John, where it is written, "His own received Him not; but as many as received, to them gave He power to become the sons of God, to them that believe in his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," (j. 11—13;) the born of God are those who are in love and thence in faith.

2592. Verse 7. *And now bring back the man's wife, because he is a Prophet, and shalt pray for her, as if thou shalt live; and if thou dost not bring her back, know thou that dying thou shalt die, and every one who is with thee. Now bring back the man's wife,* signifies that he should render the spiritual truth of doctrine pure and untainted by the rational mind. *because he is a Prophet,* signifies that thus he should be taught: *and he shall pray for her,* signifies that revelation should be made: *and thou shalt live,* signifies that thus doctrine should have life: *and if thou wilt not bring her back,* signifies here, as before, if he should not render the spiritual truth of doctrine pure and untainted by the rational mind: *know thou that dying thou shalt die,* signifies that the doctrine of truth and good would be worse: *and every one who is with thee,* signifies all things which related thereto, together.

2593. *And now bring back the man's wife.*—That *bring* is signified, that he should render the spiritual truth of doctrine pure and untainted by the rational mind, appears from the signification of *wife*, as denoting spiritual truth, see n. 2509, 2510; and from the signification of the *man's*, as denoting celestial doctrine, for Abraham, by whom the Lord in that state is represented, when he is called *man* (*vir*), signifies celestial truth, which is the same thing as doctrine from a celestial origin, for *man* (*vir*)* in an internal sense is what is intellectual, see n. 156, 245, 749, 915, 1007, 2517: hence it is evident that to bring back the man's wife is to render the spiritual truth of doctrine pure and untainted; that it was to be pure and untainted by the rational mind, appears from this consideration, that Abraham, who was to bring back, signifies doctrine that has respect to things rational, or, what is the same thing, the rational things of doctrine, see n. 2510. It was said above, that although the doctrine of truth is in itself Divine, and thus

* See Note, Vol. I., p. 51, concerning the proper signification of the Latin word *vir*.

above all human comprehension, yes, even above the comprehension of angels, yet nevertheless in the Word it is dictated according to the comprehension of man in a rational manner; the case in this respect is like that of a parent, who, in the instruction of his infant children, explains all and each of his instructions according to their genius and capacities, although he himself thinks from an interior or deeper ground, otherwise it would be teaching what would not be learnt, or like casting seed on a rock: this is the case also with the angels, who in another life instruct the simple in heart, and who, notwithstanding their being themselves in celestial and spiritual wisdom, still do not elevate themselves above the comprehension of those whom they teach, but speak simply with them, rising by degrees in their instructions according as they are received; for if they were to speak from angelic wisdom, the simple would not at all comprehend them, consequently they would not be led to the the truths and good things of faith; the case would be the same, if the Lord had not taught in the world in a rational manner according to man's comprehension; nevertheless the Word is elevated to the understanding of angels in its internal sense, and yet in that highest elevation, in which it is presented before the angels, it is infinitely beneath what is Divine; hence it is manifest what the nature of the Word is in its origin, and consequently in itself, and thus, that it involves more in every part of it, than the universal heaven is capable of comprehending as to a small portion thereof, although in the letter it appears so trivial and unpolished. That the Lord is the Word, inasmuch as the Word is from Him, and He is as the Word, appears from John, "In the beginning was the Word, and the Word was with God, and God was the Word, in it was life, and the life was the light of men: and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth," (John i. 1, 4, 14: see also Revelation xix. 13, 14.) And inasmuch as the Lord is the Word, He is also doctrine, for there can be no other doctrine, which is essentially divine.

2034. *Because He is a prophet.*—That hereby is signified that thus he would be taught, appears from the signification of a prophet. Prophet is frequently mentioned in the Word, and in the sense of the letter signifies those to whom revelation is made, also abstractedly the revelation itself; but in an internal sense it signifies one who teaches, also abstractedly the doctrine itself which is taught; and whereas the Lord, as it was said, is essential doctrine, or the Word which teaches, He is named prophet, as in Moses, "A prophet shall I Jehovah thy God raise up from the midst of thee, out of thy brethren, like unto me, Him shall ye obey," (Deut. xviii. 15, 18) It is said also unto Mr. because the Lord was represented by Moses as well as by Aha-

him, Isaac, Jacob, David, and others; and inasmuch as an expectation prevailed of His appearing, therefore it is said in John, "Then these men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet which should come into the world," (v. 14.) Inasmuch as the Lord in a supreme sense is a Prophet, and "the testimony of Jesus is the spirit of prophecy," (Rev. xix. 10.) it is from this ground that prophet, in the internal sense of the Word, signifies one that teaches, also abstractedly doctrine, as may evidently appear from the following passages. "Then child shall be called the Prophet of the Spirit," (Luke i. 76.) which words were spoken by Zacharias concerning his son John the Baptist; and that he was not a prophet, but one that prepared the way by teaching and preaching the Gospel concerning the Lord's coming. He himself declares in the following passage, "They asked him, What art thou? art thou Elias? but he said, I am not; art thou a prophet? He answered, No; wherefore they said to him, Who art thou? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord," (John i. 21—23.) So in Matthew, "Many will say in that day, Have we not prophesied by thy name?" (ch. 23.) where it is evident that by prophesying is signified to teach. So in the Revelation, "It is fearful that thou prophesy again upon people, and nations, and tongues, and many kings," (x. 11.) where to prophesy denotes to teach; what is meant by people, nations, tongues, and kings, has been said before, and shown in numberless places. Again, "The nations shall tread down the holy city forty and two months, but I will give to my two witnesses that they may prophesy a thousand two hundred and threescore days, clothed in sackcloth," (Rev. xi. 2, 3.) where also to prophesy denotes to teach: as in Moses, "I Jehovah said to Moses, See, I have given thee to be a God to Pharaoh, and Aaron thy brother shall be thy prophet," (Exod. vii. 1.) where prophet denotes one that should teach or say what Moses should declare: as in Joel, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy," (ii. 28.) where to prophesy is to teach. So in Isaiah, "I Jehovah hath poured out upon you the spirit of slumber, and hath closed your eyes, the prophets, and your heads; then that see hath He covered, and the vision of all is become to you as the words of a sealed book, which they give to one that knoweth letters, saying, Read this, I pray, and he saith, I cannot, because it is sealed," (xlii. 10, 11.) where by prophets are those who teach truth, and by them that see are meant those who see truth, who are said to be covered, when they know nothing of truth, and see nothing of truth; inasmuch as in old times they were called prophets who taught, therefore also they were called the seeing, because to see signified to understand, see v. 2150, 2125; that they were called the seeing, may be seen

1 Sam. ix. 9; 2 Sam. xix. 11; they were also called men of God, from the signification of man (*vir*), see n. 108, 265, 749, 915, 1007, 2517; that they were called men of God, may be seen 2 Kings i. 9—15, ix. 7, 9, 14, 21, 22, 25, 27, 45, 48; v. 8, 14, 20; xix. 12, xxix. 16, 17. That by prophets in an internal sense are signified those who teach, appears from Jeremiah, chap. xiii. throughout; and from Ezekiel, chap. xiv. throughout, where the subject particularly treated of is concerning prophets; the same appears also from many other places where mention is made of prophets: hence also by false prophets are signified those who teach what is false, as in Matthew, "In the consummation of the age, many false prophets shall arise, and shall seduce many; false Christs shall arise, and false prophets, and shall give great signs, and shall deceive, if possible, even the elect;" (MAT. II. 24.) where by false prophets are meant those who teach what is false; the same is understood by the *false prophet* in the Revelation (xvi. 13; xix. 20, xx. 10). Hence, also, it may appear how much the internal sense of the Word is obscured by the ideas, which are conceived from the representations of the Jewish Church; for whenever prophet is mentioned in the Word, there instantly occurs the idea of prophets, such as existed at that time, which idea is a great hindrance to the perception of what is signified by them; but in proportion to man's increase in wisdom, the idea conceived from these representations is more easily removed; as for example, where mention is made of temple, they who think from a deeper ground of wisdom do not perceive the temple which was at Jerusalem, but the temple of the Lord; so in the case of the mountains of Zion, or Zaim, they have no perception of that which was at Jerusalem, but of the Lord's kingdom; and where Jerusalem occurs, they do not think of that city which was in the tribe of Benjamin and Judah, but of the holy and heavenly Jerusalem.

2535. *And will pray for thee.*—That hereby is signified that some revelation will be made, appears from the signification of praying: prayer considered in itself is discourse with God, and at such time a certain internal intention of those things which are the objects of prayer, to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the nature of the thing which is the object of prayer; if the prayer be grounded in love and faith, regarding only celestial and spiritual things as its objects and ends, then in the prayer there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy; hence it is that to pray, in an internal sense, signifies to be revealed; in

the present case this is more especially signified, because it is said of a prophet, and by prophet is meant the Lord, whose prayer was nothing else but internal discourse with the Divine, and at the same time revelation; that revelation attended the prayer of the Lord, appears from Luke, "It came to pass, when Jesus was baptized, and prayed, that heaven was opened," (Lk. 21 :) and again, "It came to pass, that Jesus took Peter, James, and John, and went up into a mountain to pray; and as He prayed, the fashion of his countenance was changed, and his raiment was white glistering," (Luke ix. 28, 29.) So in John, "When He prayed, saying, Father, glorify Thy name, thou camest thence a voice from heaven, I have both glorified it, and will glorify it again," (Joh. 12, 28 &c) where it is evident, that the prayer of the Lord was discourse with the Divine, and revelation at that time.

2536. *And thou shalt live.*—That hereby is signified the life of doctrine, may appear without explanation.

2537. *And if thou wilt not drop her back.*—That hereby is signified, if he should not render spiritual truth pure and unobscured by the rational mind, appears from what was said above, n. 2533, where the same words occur.

2538. *Know thou that dying thou shalt die.*—That hereby is signified that there would be no doctrine of truth and of good, may also appear from what was said above, n. 2526; where similar words occur: in like manner it appears that every one who is with thee signifies all things relating thereto, namely, to doctrine; the reason why every one signifies everything, or all things, in an internal sense, is, because persons in the Word signify things, consequently every one who is with Adamelock signifies everything, or all things, relating to doctrine. From what has been said, then, it is evident what is the internal sense of the words contained in this verse, namely, that he should render the spiritual truth of doctrine pure and unobscured by the rational mind, and that thus he should be taught, and revelation would be made to him, and hereby doctrine would have life; but if he did not render the spiritual truth of doctrine pure and unobscured by the rational mind, then the doctrine of truth and good would be a nullity, as to all and every part thereof. The case with doctrine is this: so far as the truths thereof are believed from a mere human ground, that is, from a sensual, scientific, and rational ground, so far the doctrine is a nullity; but so far as the sensual, scientific, and rational ground is removed, that is, so far as the truths of doctrine are believed apart from such ground, so far the doctrine becomes alive, for so far the Divine flows in; the things of the human mind are what hinder belief and reception: but it is one thing to believe from a rational, scientific, and sensual ground, or to consult these things in order to believe, and it is another thing to consult

and corroborative what is believed, by things rational, scientific, and sensual; the difference in these two cases will appear from what follows, being treated of in an internal sense in this chapter.

2522. *Venus R. And in the morning Abrameth arose early and called all his servants, and spoke all these words in their ears, and the men feared accordingly.* In the morning Abrameth arose early, signifies clear perception, and the light of confirmation from celestial good, and called all his servants, signifies things rational and scientific; and spoke all these words in their ears, signifies exhortation to confirming proofs thence derived, even until they should obey; and the men feared accordingly, signifies exhortation even to their being awestruck (namely, to whatever might defile the truth of doctrine).

2549. *In the morning Abrameth rose early.*—That hereby is signified clear perception, and the light of confirmation from celestial good, appears from the signification of rising in the morning; also from the signification of Abrameth, and of early; what is signified by morning, was shown a. 2522, 2535; whence it is evident that in the present case it signifies clear perception, as is manifest also from the series of the things treated of, in that the perception was at first obscure, see n. 2512, 2514; and afterwards was less obscure, see n. 2528; that Abrameth signifies the doctrine of faith which has respect to things rational, may be seen above, n. 2529, 2510; lastly what is signified by early appears from the signification of morning; inasmuch as it is here said, "In the morning he rose early," it not only signifies clear perception, but also the light of confirmation from celestial good, for it is from celestial good that the confirming light of truth is derived; hence then it may appear what is signified by these words. The reason why so much is said, in the internal sense of the Word, concerning the perception which the Lord had in the humanity, and concerning the thought respecting the rational mind in the doctrine of faith, is not only what was mentioned above, but also because it is intended to have a distinct thought of the various things relating to the Lord's life in the world, and how He put off the rational human, and made the human Divine by His own proper power; and at the same time concerning the doctrine of charity and faith, what its quality is when the rational mind unites itself therewith; besides several other things which constitute the substance of the Church and of men, and which thence depend; these things appear of small consequence to the man whose care and concern are in worldly and corporeal things, and possibly he may think them of no benefit or advantage to him, nevertheless they are precious to the angels, whose care and concern are in celestial and spiritual things; their ideas and perceptions respecting these things are useful; hence it is manifest, that

very many things, which are of small consequence in man's eyes, because they transcend his comprehension, are esteemed by the angels as of the highest value, because they enter into the light of their wisdom; and on the other hand, those things which appear most valuable to man, as being of a worldly nature, and thus adapted to his comprehension, are lightly esteemed by the angels, as being out of the sphere of the light of their wisdom. This is the case respecting with the internal sense of the Word in many passages.

25-41. *And he called his servants*—That hereby are signified things rational and scientific, appears from the significations of servants in the Word, concerning which more will be said presently at verse 14, n. 2557. There are in a man, who is in the kingdom of the Lord, or who is a kingdom of the Lord, things celestial, things spiritual, things rational, things scientific, and things sensual, all which are in due subordination to each other; things celestial and spiritual have the pre-eminence, and are of the Lord; things rational are subordinate and subservient thereto; things scientific again are subordinate and subservient to things rational; lastly, things sensual are subordinate and subservient to things scientific; the things which are subservient, or which serve, are respectively servants, and in the Word are called servants; that such a subordination exists, is unknown to the man, who thinks only from things sensual and scientific; and he who has any knowledge thereof, is yet in a most obscure idea, being as yet in things corporeal, whereas the angels have ideas on this subject the most distinct; for a thousand, yea, ten thousands of distinct ideas with the angels form but one single obscure idea with man; as for example, in regard to what is here said, "That Abimelech called his servants, and spake all these words in their ears, and that the men feared exceedingly," the angels perceive herein deeper mysteries than man can conceive, or even believe, namely, how the Lord reduced things rational and scientific to obedience, and thus in such a sort, that He not only rendered things rational and scientific obedient, but also the affections arising in opposition to the celestial and spiritual things of doctrine, for these being subdued, things rational and scientific were reduced to obedience, and at the same time to order: these mysteries are most common and familiar to the angels, which yet possibly to man are most obscure or unintelligible.

25-42. *And spake all these words in their ears*—That hereby is signified exhortation to the confirming proofs thereof arising, so that they might be led to obey, may appear from the sense of things treated of in an internal sense, and also from the signification of ears, first it may appear from the sense of the things treated of, there being several confirming proofs, which accords to whatever the rational mind acknowledges, for it is led to

acknowledge only in consequence of such confuting proofs, and hence it is, that when things rational are reduced to obscurity, subordination is made to attend to whatever things may confirm such obscurity, such confuting things being ever at hand, and as it were rising up: the sense may appear from the signification of ears, which in the internal sense of the Word signify obedience; this signification is grounded in the correspondence which exists between hearing and obeying, which correspondence lies hid in the very expression to hear, and especially in the expression to hearken; the origin of this correspondence is from another life, where they who are obedient and dutiful belong to the presence of the ear, you, correspond to hearing itself, which is a mystery heretofore unknown; but these things will better appear, when we come to speak hereafter, by the divine mercy of the Lord, concerning correspondences: that ears have such a signification, may appear from several passages in the Word; suffice it at present to adduce only this from Isaiah, "Make the heart of this people fat, and make their ears heavy, and close up their eyes, lest peradventure they should see with their eyes, and hear with their ears, and their heart should understand," (vi. 10.) where to see with the eyes is to understand, and to hear with the ears is to perceive with affection, consequently to obey; and where the Lord saith, "He that both an ear to hear, let him hear," (Matt. x. 16; xli. 9, 43; Luke xiv. 35; xix. 27.) nothing else is signified.

2543. *And the men feared exceedingly.*—That hereby is signified even to their being averse, appears from the signification of fearing in this passage, and from the signification of men: fearing or fear, like every other affection, involves in it several things, although it appears simple, namely, the loss of life, of reputation, of honour, and of gain in worldly things, but the loss of good and of truth, and consequently of life, is essential things; and inasmuch as it involves in it these things, it involves also an aversion to those things which have a tendency to destroy good and truth, and this the more especially in proportion as man is the more in the affection of good and truth; the aversion is opposite to the affection, therefore here by fearing is signified to be averse to; how great the Lord's aversion was, appears from the zeal with which the things contained in the subsequent verse are uttered, which zeal was in fear of doctrine, that it might be undefiled by anything rational and scientific: that the men signify things rational and scientific, or intellectual things of every sort, was shown, n. 158, 245, 746, 945, 1007.

2544. Verse 9. *And Abimelech called Abram, and said unto him, What hast thou done to us, and what have I sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? thou hast done with me deeds which they do*

not. *Abimelech called Abraham, and said unto him, signifies the Lord's thought from the doctrine of faith: What hast thou done to us, and what have I sinned against thee, signifies self-reproach for having so thought: that thou hast brought upon me and upon my kingdom a great sin? signifies that hereby the doctrine of faith and all doctrines were in the greatest danger: Thou hast done with me deeds which they do not, signifies however.*

2345. *Abimelech called Abraham, and said unto him.—That hereby is signified the Lord's thought from the doctrine of faith, may appear from the representation of Abimelech, and also of Abraham, and from the signification of saying, spoken of above. What it is to think from the doctrine of faith, cannot be explained to the apprehension, for the perception thereof can fall only on spiritual ideas, to which it is exhibited in so great a light with colored representations, that scarce anything can be described; so may appear, if it should be said, that the Lord's thought was from intellectual truth, which was above the natural word, which He thence looked down upon; but that the perception from which His thought was from Divine Truth, in this case few would be able to comprehend what was meant.*

2346. *What hast thou done to us, and what have I sinned against thee?—That hereby is signified self-reproach for having so thought, may appear from the affection and sad prevalence in these words (concerning which see above, n. 2345), by reason that rational things and scientific were dangerous to erise and to enter, and thus to have somewhat common in the doctrine of faith, which is Divine.*

2347. *That thou hast brought upon me and upon my kingdom a great sin.—That hereby is signified that the doctrine of faith and all doctrines were in danger, appears from the signification of Abimelech, who is here meant by me, as denoting the doctrine of faith, and from the signification of kingdom, as denoting the truth of doctrine or a doctrinal. That kingdom in an internal sense signifies the truths of doctrine, and in an opposite sense the falses of doctrine, appears from the Word, as in Jeremiah, "He is the former of all things, and the squire of his inheritance, Jehovah of Zebaoth is His name; Thus art my battle-axe, arm of war, and I will disperse in Three nations, and destroy in Three kingdoms," (Jl. 19, 20.) speaking of the Lord, who, it is plain, was not to disperse nations, nor destroy kingdoms, but those things which are signified by nations and kingdoms, namely, erise and falses which relate to doctrine; so in Ezekiel, "Behold, I will receive the sons of Israel from amongst the nations whither they have gone, and will gather them from all around, and will bring them into their own land, I will make them into one nation in the land, in the mountains of Israel, and they shall all have one king for a king, and they shall be no*

longer two nations, and they shall not be divided any more into kingdoms," (xxiv. 21, 22.) Israel here denotes the spiritual Church, nation denotes the pool of that Church, or of doctrine; that nations are goodmen, may be seen, n. 1293, 1299, 1416, 1642; kingdom denotes the truths thereof; that by nations and kingdoms somewhat else is here signified than nations and kingdoms, is manifest, for it is said of the sons of Israel, or the Israelites, that they should be gathered together and brought into the land, who yet being dispersed amongst the nations went into the nations: so in Isaiah, "I will confound Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion, city against city, kingdom against kingdom," (Isa. 24) where Egypt denotes meanings from sciences concerning the truths of faith, see n. 1164, 1165, 1186; city denotes doctrinals, in the present case such as are heretical, see n. 402, 2268, 2440; kingdom denotes what is false in doctrinals, hence city against city, and kingdom against kingdom, denotes that heresies and falsities should combat with each other; in like manner as is signified by those words which the Lord spoke concerning the consummation of the age, "Nation shall be excited against nation, and kingdom against kingdom," (Matt. xxiv. 7) to denote evils against evils, and falses against falses. The things which Daniel prophesied concerning four kingdoms (chap. 2, 37—45, vi. 17 to the end), and concerning the kingdoms of Media and Persia (chap. vii. 20 to the end), and concerning the kingdoms of the king of the north and of the king of the south (chap. xi); and the things which John also in the Revelation saw concerning kings and kingdoms, have no other signification, denoting only states of the Church as to truths and falses; monarchical states and states of the kingdoms of the earth, in the sense of the letter, are states of the Church and of the Lord's kingdom in an internal sense, in which sense are contained only things spiritual and celestial; for the Word of the Lord, considered in itself, is merely spiritual and celestial, but in order that it may be read and comprehended by men of all natures and qualities whatsoever, the things which relate to heaven are delivered and made manifest by such things as exist here on earth.

22-23. *Then hast thou to me deeds which they do not.*—That heresy is signified hereby, appears from the affection prevalent in these words, also from the series of the things treated of, namely, that he was worse, see n. 1043; and also that he reprieved himself out of zeal, n. 2546; and in the present case that he conceived heresy.

23-25. Verses 10, 11. *And Abimelech said to Abraham, What hast thou seen that thou hast done this word? And Abraham said, Because I said, Surely there is no fear of God in this place, and they will kill me because of the word of my wife.*

Abimelech said to Abraham, signifies further thought from the doctrine of faith: What hast thou seen that thou hast done this word? signifies a looking into the cause; and *Abraham said, signifies perception which was an answer: Because I said, Surely there is no fear of God in this place, signifies thoughts derived from perception, that they had no regard for spiritual truth in that state in which they were: and they will kill me because of the word of my wife, signifies that thus the celestial things of faith would also perish, if they thought that spiritual truth alone was capable of being joined to celestial good.*

2550. *And Abimelech said to Abraham*—That hereby is signified further thought from the doctrine of faith, appears from what was said above, n. 2545; where nearly the same words occur; its being here repeated signifies further thought, and that concerning the cause: what is meant by thought from the doctrine of faith may be seen, n. 2548.

2551. *What hast thou seen that thou hast done this word?*—That hereby is signified a looking into the cause, appears without explanation, and it is also manifest from what follows, where the cause is declared. The reason why it is thus exhibited in order, is the internal sense, how the Lord perceived and thought concerning the doctrine of faith, and concerning the rebel mind whether it should be corrected, is because it is signified to think on those subjects in such a series: the internal sense of the Word is designed more especially for the angels, consequently it is adapted to their perceptions and thoughts; they are in the enjoyment of their delights, yea, of their blessedness and happiness, when they think of the Lord, of His Divine and Human, and of the latter how it was made Divine, for at such times they are encompassed about with a celestial and spiritual sphere, which is full of the Lord, so that it may be said that they are in the Lord; hence nothing is to them more blessed and more happy, than to think agreeably to the things of that sphere and the affections there derived; at such times also they are instructed and perfected, especially in regard to this circumstance, how the Lord by degrees, as He grew up, made the Human into which He was born Divine, by His own proper power, consequently how by science and knowledge, which He revealed to Himself, He perfected His rational mind, consecrately disposed the shades thereof, and let it into the Divine Light; these and innumerable other things are presented before the angels in a celestial and spiritual manner, with thousands and thousands of representatives in the light of life, whilst the Word is reading. But these things, which are so precious to the angels, are to man as things of no importance, being above their comprehension, consequently in the shade of their understanding; and on the other hand those things which are precious in the eyes of man, as are the things connected with this world,

are of no importance to the angels, being beneath their state, consequently in the shade of their wisdom; thus, what is surpassing, the things which fall into a shade with man, and are almost objects of his contempt, pass into light with the angels, and enter into their affections, as in the case with several things of the internal sense of the Word.

2232. *And Abraham said.*—That hereby is signified perception which was an answer, appears from the signification of saying in the historical parts of the Word, concerning which much hath been said above, as in n. 1791, 1813, 1839, 1852, 1898, 1919, 2021, 2060, 2228, 2360, 2371, 2387. With respect to the Lord's thought from the doctrine of faith being signified by what Abramalek said to Abraham, but perception which was an answer, being signified by what Abraham said, the case is this; perception is superior, and was with the Lord as flowing immediately from the essential Divinity, but thought is inferior, and was with the Lord flowing from what was intellectual; and whereas perception was that from which thought was derived, therefore the answer of thought was from perception: this may be illustrated by somewhat similar in the case of man; the rational man cannot think but from perception, and the spiritual man cannot think but from conscience, see n. 2515; the perception of the former like conscience is from the Lord, and it does not appear to the rational man whence it is, but the thought of the latter is from the rational mind, and appears to the spiritual man as derived from himself, thus also when he thinks on any subject from the rational mind, in such case the conclusion of the thought, or the answer, comes from perception, or from conscience; consequently he is answered by the Lord, according to the state of his life, according to his affection, and according to the truth of doctrine conformably implanted and impressed.

2233. *Because I said, Surely there is no fear of God in this place.*—That hereby is signified thought derived from perception, that they had no regard for spiritual truth in that state in which they were, appears from the signification of the fear of God, as denoting a regard for Divine or spiritual truth; and from the signification of place, as denoting state, concerning which see n. 1373—1375, 1377. The real man is this; man is incapable of comprehending any pure spiritual and celestial, that is, Divine doctrinal, because it infinitely transcends his comprehension, consequently also his faith; all the thoughts of man are terminated in natural things which are of his senses, and whatsoever is not said from and according to them, that is not comprehended by him, but is lost and perishes, like homeline vision falling on the ocean or the universe; wherefore if doctrines were expounded to man in any other way, they would be useless he received, consequently no regard would be had for

them, as may plainly enough appear from many particulars in the Word, where things purely Divine, for the same reason are expounded externally, yet, internally, as where it is said that Jehovah hath ears, hath eyes, hath a face, hath affections like those of men, hath anger and other such things; this was more especially the case when the Lord came into the world; men at that time did not even know what was meant by celestial and spiritual, nor had they any notion of what was internal, their minds were wholly immersed in terrestrial and worldly things, consequently in externals, as was the case with the apostles themselves, who conceived that the Lord's kingdom would be like a kingdom of this world, and therefore requested that they might sit, one on His right hand, and another on his left, and supposed for a long time, that they should sit on the twelve thrones judging the twelve tribes of Israel, not yet knowing that in another life they would not be able to judge even the least circumstance of a single man, see n. 2129 to the end. An attention to this state of the human race was the reason why it was at first considered by the Lord, whether the rational mind was to be consulted in the doctrine of faith, and this in consequence of His love, which required that the salvation of all might be provided for, and that the Word might not perish.

2254. *And they will kill me because of the word of my wife.*—That hereby is signified that those the celestial things of faith would also perish, if they thought that spiritual truth alone could be joined to celestial good, appears from the signification of killing, as denoting to perish; and from the signification of wife, as denoting spiritual truth joined with celestial good, concerning which see n. 2027. This is another reason why the Lord at first considered whether the rational mind was to be consulted in the doctrine of faith, and the case herein is this; Divine Good, which is here called celestial good, is united, as it were, in marriage with Divine Truth, which is here called spiritual truth, see n. 2508; and although Divine Good is thus united to Divine Truth alone, it nevertheless flows into inferior truths, and joins itself with them, but not as by a marriage; yet, it then flows into scientific and sensual truths, which are so near anything but falsities, and joins itself with them; if it were not so, no man could possibly be saved, see what is said on this subject, n. 1633, 1632: it was with a view to the conjunction of Divine Good with the lower and the former truths, and to the salvation of man thereby, that the Lord came into the world, for without the Lord's Humanity made Divine, there could not have been any conjunction, but by His conjunction is effected. Besides this mystery, there are several others contained in these words, "They will kill me because of the word of my wife," by which words is signified, that hereby the celestial things of faith would perish, if it were conceived that spiritual

truth alone could be joined to celestial good: one of these mysteries is, that celestial good would also perish, if no regard was had to spiritual truth, for celestial good perishes on the rejection of spiritual truth. Another of these mysteries is, that unless mention has been made by the Lord of the worship of the Father, although there is no access to Him but by the Son, and he who with the Son with the Father (John iv. 8—12), the worship of the Son would not have been recorded; not to mention many other mysteries.

2505. *Verses 12, 13. And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she becomes a wife to me. And it came to pass, when God caused me to depart out of the house of my father, and I said to her, This is thy goodness which thou shalt do with me, at every place whither we shall come, say to me, He is my brother. And also she is truly my sister, signifies that rational truth had such affinity: she is the daughter of my father, but not the daughter of my mother, signifies that the rational mind is conceived of celestial good as a father, but not of spiritual truth as a mother: and she becomes a wife to me, signifies that spiritual truth is joined with what is celestial by means of rationality; and it came to pass when God caused me to depart out of the house of my father, signifies when he left the sensible state and the appearances thence derived, with the delights thereof, which are here the house of his father: and I said to her, signifies thought at that time. This is thy goodness which thou shalt do with me, signifies that hence he should then have this comfort: at every place whither we shall come, signifies all things which he should afterwards conclude concerning rational truth: say to me, He is my brother, signifies that it should be said that rational truth was adjoined to celestial good.*

2506. *And also she is indeed my sister.*—That hierarchy is signified that rational truth had such an affinity, appears from the representation of Sarah as a sister, so denoting rational truth, concerning which see n. 2505; and also from what immediately follows, as testifying of the birth of the rational mind, and its consequent affinity. In general it is to be observed, that all and each of the things of a man truly rational, that is, a regenerate man, whether they be the things of his affections, of his perceptions, or of his thoughts, are connected with each other as it were by concomitancy and affinity: for they are so arranged, that they mutually respect each other as faculties of one house, and this in a most distinct manner, in consequence whereof they are reproduced according to the affinities in which they are constituted; this is an effect of the influx of heaven, that is, of the Lord through heaven; with a man who is truly rational, that is, who is regenerate, all things are arranged in an order like that which prevails in heaven, and thus by virtue of

influx; hence man has the faculty of thinking, of concluding, of judging, and of reflecting, which is so wonderful as to exceed all human science and wisdom, and infinitely to surpass the analytic forces of reasoning which the industry and art of man have deduced from that faculty. The reason why these things have been heretofore unknown is, because mankind have not believed that all things of the affections, of the perceptions, and of the thoughts, are the effects of an influx, from hell if they be evil, and from heaven if they be good, thus that they have connection with those things which are out of man; when nevertheless the real truth is, that man, as to his spirit, is so joined together with those things which are without him, that in case the connection was broken, he must instantly perish; which may be known also from this consideration, that there is no such thing in creation as an independent unconnected existence, nor could anything continue to exist in such a state.

2557. *He is the daughter of my father, nevertheless not the daughter of my mother*—That hereby is signified that the rational mind is conceived of celestial good as a father, but not of spiritual truth as a mother, may appear from the conception of the rational mind, as being effected by an influx of celestial Divine Good into the affections of sciences, concerning which see n. 1898, 1902, 1910. Two mysteries are herein contained; one is, that man's rational mind is conceived of celestial Divine Good as a father, and that otherwise no rational mind can exist; the other is, that the rational mind is not conceived of spiritual truth as a mother: in respect to the first of these mysteries, namely, that man's rational is conceived of celestial Divine Good as a father, and that otherwise no rational mind can exist, it may appear from what was said above, n. 1898, 1902, 1910; and also from what may be known to every considerate man; for it is well known that man is born into no science, nor into any rational mind, but only into the faculty of receiving them; also, that he learns and inherits all things by degrees as he grows up, and this especially by means of the senses of hearing and seeing, and in proportion as he learns and inherits, in the same proportion he becomes rational; that these things are effected by a bodily way, that is an external way, inasmuch as they are effected by seeing and hearing, is evident; but what man is unacquainted with, in consequence of not reflecting upon it, is, that there is continually an influx of something from within, which receives those things that then enter and are introduced from without, and arranges them into order; that which enters by influx, and which thus receives and arranges, is celestial Divine Good, which is from the Lord, hence the things received from without have their life, hence they have their order, and hence, as was said, they have their consanguinities and affinities with each other; from this it may appear, that

man's rational mind is from celestial Divine Good as a father, according to what is said in this verse, "She is the daughter of my father." In respect to the other mystery, namely, that the rational mind is not conceived of spiritual truth as a mother, it may appear from what was said above, n. 1958, for if spiritual truth, like celestial good, entered by influx from within, then man would be born to a complete and perfect rational mind, and at the same time to a complete and perfect scientific mind, so that he would have no occasion to learn anything; but whereas the nature of man is such, that he is hereditarily in all evil, and consequently in everything false, and thus that he would subvert and profane essential truths, if they also entered by influx from within, and would thereby perish eternally, therefore it is provided of the Lord, that nothing of truth enters by influx through man's internal, but only through his external; hence it may appear that man's rational mind is not from spiritual truth as a mother, according to what is said in this verse, "Nevertheless she is not the daughter of my mother." According to like order it pleased the Lord that the rational mind also should be formed, to the intent that He might make human things Divine in Himself by His own proper power, and might implant and write Divine spiritual truth with Divine celestial good, and Divine celestial good with Divine spiritual truth.

2558. *And she became a wife to me.*—That hereby is signified that spiritual truth was joined with what is celestial by means of rationality, appears from the representation of Sarah as the wife of Abraham, as denoting spiritual truth conjoined with celestial good, concerning which see n. 2507; and from the representation of the same as a sister, as denoting rational truth, concerning which see n. 2508, hence by becoming a wife from being a sister is signified, that by means of rationality spiritual truth was conjoined with what is celestial: how the case is in this respect, may appear from what was just now said above, n. 2557.

2559. *And it came to pass when God caused me to depart from the house of my father*—That hereby is signified when he left the scientific state and the appearances therein derived, with the delights thereof, which are here the house of his father, appears from the signification of departing, as denoting to leave; and from the signification of house, as denoting good, see n. 2553, 2554, in the present case the good of delight arising from the appearances of scientific and rational things, for every delight appears as good; the reason why by the house of his father are here signified the delights of things scientific and rational, consequently of their appearances, is, because they are spoken of Abraham, when he departed from the house of his father, for at that time Abraham, with the house of his father, worshipped

other gods, see n. 1355, 1362; hence it is that it is said in the plural number, "*God caused^a me to depart*;" it might be rendered also, and thus agreeably to the original, *gods caused me to wander*, but whereas the Lord is represented by Abraham, we shall render it, *God they caused me to depart*. Inasmuch as the first sciences and rational truths derived were human, with the Lord, tainted with what was hereditary from the mother, consequently not purely Divine, therefore they are represented by Abraham's first state; but how far representations extend, may be seen, n. 665, 1097, 1364, 1369.

2563. *And I said unto her*.—That hereby is signified thought at that time, appears from the signification of saying, as denoting to think, concerning which much has been said above.

2564. *For is thy goodness which thou shalt do with me*.—That hereby is signified that hence he should then have this comfort, may appear from what goes before, and from what follows, thus without further explanation.

2565. *At every place whither we shall come*.—That hereby are signified all things which he should afterwards conclude concerning rational truth, appears from the signification of place, as denoting state, concerning which see above, n. 1275—1279, 1377; the state of the thing which is here treated of, is the state of conclusion respecting rational truth, that it should be said that rational truth was adjoined to celestial good, according to what follows.

2566. *Say to me, He is my brother*.—That hereby is signified, that it should be said that rational truth was adjoined to celestial good, may appear from what was said above, n. 2554, where nearly the same words occur.

2567. *Yours is. And Abimelech took flock and herd, and men-servants and maid-servants, and gave to Abraham: and restored to him Sarah his wife*.—*Abimelech took*, signifies that the doctrine of faith: *flock and herd*, signifies was enriched with rational and natural good things: *and men-servants and maid-servants*, signifies also with rational and natural truths and the affections thereof: *and gave to Abraham*, signifies to the Lord: *and restored to him Sarah his wife*, signifies when the Divine spiritual was adjoined to the Divine celestial.

2568. *And Abimelech took*.—That hereby is signified the doctrine of faith, appears from the signification of Abimelech, as denoting the doctrine of faith, concerning which see n. 2504, 2506, 2510.

2569. *Flock and herd*.—That hereby is signified that the doctrine of faith was enriched with rational and natural good things, appears from the signification of flock and herd; they within the

^a The word caused in the original is plural, but as our language makes no distinction herein between the plural number and the singular, it is impossible to express any distinction in the translation.

Church are called *flesh*, who are truly rational, that is, internal men; hence it is that by *flesh* are signified also, in the abstract, essential rational, or internal goodnesses, concerning which signification of *flesh*, see n. 343, 413, 1063; but they within the Church are called *beast*, who are natural, that is, external men; hence also by *beast* are signified, in the abstract, essential natural or external goodnesses, concerning which signification of *beast*, see n. 2180; that such things are signified by *beasts*, was shown, n. 45, 46, 142, 143, 346, 714, 715, 1638, 2179; by Abramoch's taking and giving is signified that the doctrine of *flesh* was enriched, for by Abramoch, as was said, is signified the doctrine of *faith*.

2067. *And men-servants and maid-servants*—That hereby is signified an existing also with rational and natural truths, and likewise with the affections thereof, appears from the signification of *men-servants* and *maid-servants*; mention is frequently made in the Word of *men-servants* and *maid-servants*, and thereby are signified in an internal sense such things as are respectively inferior and more common, as rational and natural things are in respect to spiritual and celestial things; by natural truths are meant sciences of every kind, for these are natural: that such is the signification of *men-servants* and *maid-servants*, appears from the internal sense of the words where they are mentioned, as in Isaiah, "Jehovah will have mercy on Jacob, and will yet choose Israel, and will place them on their own ground, and the sojourner shall adhere to them, and they shall adhere themselves to the house of Jacob, and the people shall accept them, and shall bring them to their own place, and the house of Israel shall inherit them for themselves on the ground of Jehovah for *men-servants* and *maid-servants*," (Is. 1, 2.) Jacob here denotes the eternal Church, Israel the rational, the sojourner those who are instructed in truths and goodnesses, see n. 1403, 2023; *men-servants* and *maid-servants* denote natural and rational truths with the affections thereof, which were to serve the Church meant by Jacob and Israel; that Jacob and Israel, or the Jews and Israelites, are not here understood, is manifest, for those being dispersed amongst the Gentiles became themselves Gentiles; the Jews indeed still entertain this idea, and expect, according to the letter, that sojourners shall adhere to them, that people shall bring them, and shall be to them for *men-servants* and *maid-servants*, when yet the prophetic parts of the Word do not at all treat about Jews and Israelites, where mention is made of them by name; this may be plain to them from this consideration, that it is everywhere declared of Israel, as well as of Judah, that they should be brought back. Again, in the same prophet, "Behold Jehovah making the earth void, and making it empty, and He shall spoil the fleece thereof, and shall cause the inhabitants thereof to dis-

peris, and as the people shall be, so the priest, so the man-servant to his master, so the maid-servant to her mistress," (xvii. 1, 2 ;) where earth denotes the Church, see n. 683, 1088, 1830, which is made void, and made empty and its forces spoiled, and its inhabitants dispersed, when there are no longer in it interior truths and goodnesses, which are the people and the priest, nor exterior truths and goodnesses, which are the man-servant and the maid-servant, and this comes to pass when exterior things have dominion over interior: again, in the same prophet, "I will bring forth seed out of Jacob, and out of Judah an inheritor of my mountain, and my elect shall possess it, and my man-servants shall dwell there," (lvi. 9 ;) Jacob here denotes the exterior Church, Judah the internal-ecclésiastical Church, the elect the good things thereof, man-servants the truths thereof: so in Joel, "I will pour forth my spirit upon all flesh, and your sons and your daughters shall prophesy; also upon the man-servants and maid-servants in those days will I pour out my spirit," (ii. 28, 29 ;) speaking of the Lord's kingdom, where to prophesy denotes to teach, see n. 2334; sons denote essential truths, see n. 480, 491, 503, 1147; daughters essential goodnesses, see n. 489—491; man-servants and maid-servants denote inferior truths and goodnesses, on which the spirit of Jehovah is said to be poured out, when they assent and conform thereto; in this and other passages it does not so plainly appear that such things are signified by man-servants and maid-servants, both on account of the common idea suggested by the names man-servants and maid-servants, and on account of the apparent historical relation with which those names are connected: so in John, "I saw one angel standing in the sea, who cried with a loud voice, saying to the fowls that fly in the midst of heaven, Eat the flesh of kings, and the flesh of captives, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all that are free, and of man-servants, and of small, and of great," (Rev. xix. 17, 18 ;) that the flesh of kings, of captives, of the mighty, of horses, of them that sit on them, of the free, and of man-servants, which were to be eaten, is not here meant, is evident, but the internal and external truths of the Church, which were made flesh to them. That man-servants signify truths, and maid-servants goodnesses, which are subservient, and thus serve spiritual and ecclésiastical truths and goodnesses, appears still more manifest from the laws enacted in the representative Church respecting man-servants and maid-servants, all which laws have respect to the state of the Church, and of the Lord's kingdom, in general and in particular, shewing how inferior goodnesses and truths, which are natural and temporal, were to serve spiritual and ecclésiastical, consequently Divine goodnesses and truths; as where it is said, that a Hebrew man-servant and a Hebrew maid-servant, in the seventh

year should be free, and that on such occasion they should be presented with gifts from the flock, from the floor and from the wine-press (Exod. xxi. 2, 3; Deut. xv. 12—15; Jerem. xlviii. 14); that the wife should be free, if she entered with him into service, but if the master gave him a wife, that then the wife and children should be the master's (Exod. xxi. 3, 4); that a poor brother if purchased should not serve strictly, but as an hired servant and a lodger, should go forth in the jubilee together with his children (Levit. xxi. 55—43); that if a brother should be purchased by a sojourner, a lodger, he might be redeemed, and that he should go forth in the year of jubilee (Levit. xxi. 47), and the following rules; that men-servants and maid-servants might be bought of the various round about, and of the sons of lodgers who were sojourners, and that they might be their perpetual possession, and that they might have rule over them, but not over the sons of Israel (Levit. xxi. 44—42); that if a man-servant was unwilling to depart from service, his ear should be bored through with an awl at the door, and he should be a servant for ever; so also in the case of a maid-servant (Exod. xxi. 6; Deut. xx. 16, 17); that if any one should smite his man-servant or his maid-servant with a rod, and he should die, he should be avenged; but if he survive for a day or days, he should be free, because he is his money (Exod. xxi. 20, 21); if any one should smite the eye, or the tooth, of a man-servant, he should go forth free (Exod. xxi. 24, 27); that if an ox should gore a man-servant or a maid-servant, and he should die, the owner should give to their master thirty shekels, and the ox should be stoned (Exod. xxi. 32); that a man-servant should not be shut up, who had escaped from his master, but should dwell in the place where it was pleasing to him; neither should he be afflicted (Deut. xxi. 15, 16); that a man-servant bought with silver and circumcised should eat of the passover (Exod. xxi. 44); that the daughter of any one when bought should not depart from the service as man-servants; if she were evil, that her master should not sell her to a stranger; if she should be betrothed to his son, that she should be as a daughter; if he should take another, that he should not diminish her food, her covering, and her marriage due; if he should not do these things, that she might then go out free without money (Exod. xxi. 7—12). All these laws derive their origin from the laws of truth and good in heaven, and have relation thereto in an internal sense, but partly by correspondences, partly by representatives, and partly by significatives; nevertheless, when the representatives and significatives of the Church, which are the most external and lowest principles of worship, were abolished, the utility of these laws also ceased; if therefore these laws were to be unfolded by the laws of the order of truth and good, and by representatives and

significatives, it would plainly appear, that by men-servants nothing else is signified but rational and scientific truths, which are of an inferior kind, and therefore ought to serve spiritual truths; and that by maid servants are signified the goodnesses of those truths, which goodnesses, as being of an inferior sort, ought indeed to serve, but in a different manner, which is the reason why some of the laws enacted concerning maid-servants differ from those enacted concerning men-servants; for truths considered in themselves are more servants than goodnesses. By the law respecting a dog in Samraël, neither is anything else signified in an internal sense, but the law of truth, and also the law of the false, when it begins to have dominion over truth and over good, as may appear from the explanation of the words by which it is described, "Thy shall be the law of the dog who shall rage over you, he shall take your asses, and appoint them for himself to his chariots, and to his horsemen, and they shall run before his chariots; he shall take your daughters for concubines, and for cooks, and for bakers; your men-servants, and your maid-servants, and your best young men, and your asses, shall he take and make for his work; he shall take the tenth of your flock; at length ye shall be for servants; and ye shall cry in that day because of your king, whom ye have chosen to you, and Jehovah will not answer you in that day," [1 Sam. xiii. 11, 13, 16—18:] that by king is signified truth, may be seen above, n. 1472, 2015, 2059; thus in an opposite sense kings signify things not true, that is, false; by some whom he should appoint for himself to his chariots and to his horsemen, are signified the truths of doctrine, which should be subservient to the principles of what is false, which are chariots and horses; by daughters, whom ye should take for concubines, cooks, and bakers, are signified the good things of doctrine, by which he would sweeten those things and make them favor him; by men-servants and maid-servants, young men, and asses, by whom he should do his work, are signified things rational and scientific, whereby he would confirm those things; by flock, of which he would take the tenth, are signified the remains of good which he would violate; and by their being for servants is signified, that he would cause the celestial and spiritual things of the Word to serve as confirmations to his false principles, and the ends of his lusts, instead of their being enacted to dominion; for there is nothing but what may be brought to confirm false, whilst the things which do not favor them are falsely applied, unfairly interpreted, perverted, or rejected; wherefore it is added, If ye shall cry in that day because of your king, whom ye have chosen to you, Jehovah will not answer you in that day.

2066. It was said above in this chapter, that doctrine would become none, if the rational mind were consulted, n. 2016,

3535, and that it was not essential, n. 2519, 2531; but here it is said, that the doctrine of faith was enriched with goodness and truths both rational and natural; this at first sight may appear contradictory, but still it is not so: how the case was herein with regard to the Lord, has been said above; but how it is with regard to man, remains to be now shown. With regard to man, to respect the doctrine of faith from things rational, is very different from respecting rational things from the doctrine of faith: to respect the doctrine of faith from things rational, is not to believe the Word, or doctrine thence deduced, before there is a persuasion wrought from a rational ground that it is true; whereas to respect things rational from the doctrine of faith, is first to believe the Word, or doctrine thence deduced, and afterwards to confirm the same by things rational; the former case is inverted order, the consequence of which is that nothing is believed, but the latter case is genuine order, which produces a *solid* belief; the former case is described in these words, "Thou shalt die because of the woman," by which is signified that the doctrine of faith would become *useless* if the rational mind were consulted, n. 2525, 2528; but the latter case is described in these words, "Abimelech took flock and herd, and men-servants, and maid-servants," by which is signified, that the doctrine of faith was enriched with goodness and truths both rational and natural: much is said in the Word, in its internal sense, concerning these rational and natural goodnesses and truths, especially where *Assur* and *Egypt* are treated of, and the reason is, because whilst the doctrine of faith is respected from things rational, that is, is not believed until man is persuaded by things rational that it is true, in this case it not only becomes *useless*, but is even *deadly* as to all its essentials; whereas, whilst rational things are respected from the doctrine of faith, that is, whilst the Word is believed, and afterwards the essentials of the doctrine of faith are confirmed by things rational, in this case doctrine is preserved alive, and all its essentials are affirmed: there are therefore two principles, one which leads to all folly and madness, another which leads to all intelligence and wisdom; the former principle is to deny all things, as when a man says in his heart that he cannot believe such things, until he is convinced of their truth by what he can comprehend or be sensible of; this principle is what leads to all folly and madness, and may be called the *negative principle*; the other principle is to affirm the things of doctrine derived from the Word, as when a man thinks and believes with himself that they are true because the Lord has said so; this principle is what leads to all intelligence and wisdom, and may be called the *affirmative principle*: they who think from the negative principle, the more they consult things rational, scientific, and philosophical, do but so much the more plunge themselves into darkness, till at length they come

to deny all things; the reason is, because no one can from things inferior comprehend things superior, that is, things spiritual and celestial, still less things Divine, inasmuch as they transcend all understanding; and moreover in such case, by reason of the prevalence of the negative principle, all things are involved in the negative workings of that principle; but on the contrary they who think from the affirmative principle, may confirm themselves in things spiritual and celestial by things rational of whatever kind they be, and by things sensible, yea by things philosophical, as far as lies in their power, all such things being given them for confirmation, and affording them fuller and more extensive ideas. Moreover there are some persons, who are in doubt before they deny, and there are others, who are in doubt before they affirm; they who are in doubt before they deny, are those who incline to a life of evil, the consequence of which life is, that the more things spiritual and celestial are the objects of thought, so much the more they are denied; but they who are in doubt before they affirm, are those who incline to a life of goodness, to which life when they suffer themselves to be headed by the Lord, they then affirm the truth of things spiritual and celestial, in proportion as they think about them. Inasmuch as the latter sort of persons are farther treated of in the verses which follow, we shall, by the divine mercy of the Lord, illustrate the subject more particularly, when we come to explain those verses: see below, n. 2585.

2568. *And gave to Abraham*.—That hereby is signified to the Lord, appears from the representation of Abraham as denoting the Lord, on which subject much has been said above. “*And restored to him Sarah his wife*”—that hereby is signified, when the Divine spiritual was rejoined to the Divine celestial, appears from the signification of Sarah a wife, as denoting spiritual truth rejoined to celestial good, concerning which see above, n. 2557. It is plain, from what has been said, what is the internal sense of the words contained in this verse, namely, that the Lord, when the humanity in Him was united to the Divine, and the Divine to the human, had all knowledge not only of Divine-celestial and Divine-spiritual things, but also of evil-celestial and infra-spiritual things, that is, of things rational and natural; for from the Divinity, or from the sun of all light, the particulars of all things are seen as present.

2570. *Verses 15. And Abraham said, Behold my land before thee: dwell in what is good in thine eye*. *Abraham said, Behold my land before thee*, signifies the Lord's perception concerning the doctrine of love and charity: *dwell in what is good in thine eye*, signifies that He was in everything where there was good.

2571. *Abraham said, Behold my land before thee*.—That hereby is signified the Lord's perception concerning the doctrine

of love and charity, appears from the signification of saying, as denoting to think, concerning which see n. 2546; and from the signification of land (or earth), as denoting the doctrine of love and charity; land (or earth) in an internal sense signifies various things, see n. 620, 630, 1096, but what it signifies particularly, appears from the series of the things treated of, for it signifies the external man of the Church, when heaven signifies the internal man, see n. 82, 918, 1411, 1723; it signifies also the tract of country where the Church is, n. 632, 1096; it signifies the Church itself, and likewise universally the Lord's Kingdom in the heavens and in the earth, by reason that the land of Canaan, or the Holy Land, had such a representation, n. 1437, 1845, 1907; the same is also signified by the new heaven and new earth, n. 1753, 1850, 2117, 2118, and inasmuch as it signifies a man of the Church, the Church itself, and the Kingdom of the Lord, it also signifies that which is their very reason, namely, love to the Lord, and neighborly love, for on this they depend, see n. 537, 543, 545, 553, 2134; consequently it signifies the doctrine of love and charity, which is the doctrine of the Church, and which here is the land of Abimelech, for by Abimelech as a king is signified the doctrine of faith, as was shown above, but by his land, whence and where he was, is signified the doctrine of love and charity, whence and where faith is. The reason why hitherto the Lord's thought was employed concerning the doctrine of faith, but now concerning the doctrine of love and charity, is, because the Lord adjoined the humanity to the Divine by truths, which are of faith, although at the same time by Divine goodnesses, which are of love, in those truths, according to the order by which man also becomes spiritual and celestial, but not Divine, so as to have life in himself as the Lord had: hence, when the Divine marriage of truth and good, and of good and truth was effected in the Lord, which is signified by Abimelech restoring Sarah the wife to Abraham, n. 2469, then His thought was employed concerning the doctrine of love and charity, and thus also according to Divine order, for when man becomes spiritual and celestial, he then thinks no longer from truth, but from good, yet not from Divine good united to Divine truth, as in the Lord's case: this is the reason why the doctrine of love and charity is now first named, although the doctrine of faith considered in itself is the same thing, and the Lord's perception and thought were always from the Divine Love in every particular of faith. Hence it is, that the doctrine of love and charity is real Divine doctrine, and that which was cultivated in the most ancient Churches, and as this made one with the doctrine of faith, they rejected in those Churches such as separated them, see n. 2437.

2572. *Doest as what is good is thine eye.*—That hereby is

signified that He was in everything where there was good, and in a proximate sense that He was in the good of doctrine may appear from the signification of *eyes*, as *dawdling* what is intellectual of doctrine, and from the signification of *dawdling*, as *dawdling* to live, see n. 1856; in the present case denoting To Be, because spoken of the Lord. To be in everything where there is good, is to be in the omniscience of all things Divine, celestial, spiritual, rational, and natural, and this from the Divine Love, for in the Divine Love is the omniscience of all these things, see n. 1860. Moreover there is both good and truth of doctrine; the good of doctrine is love and charity, the truth of doctrine is faith; they who are in the good of doctrine, that is, in love and charity, see in the truth of doctrine, that is, in faith—but it is one thing to be in good, or in love and charity, and another thing to be in the good of doctrine; infants, who see in love towards their parents and in charity towards other infants, are in good, but not in the good of doctrine, consequently not in the truth of doctrine, or in faith; but they are in the good of doctrine, who are regenerated by the truths of faith, and these, in proportion as they are in good, in the same proportion they are in truths, that is, in proportion as they see in love and charity, in the same proportion they are in faith, and consequently in wisdom and intelligence: the angels, by reason of their being in love to the Lord and in mutual love, are also in all truth, and thus in all wisdom and intelligence, not only respecting things celestial and spiritual, but also respecting things rational and natural; for by virtue of love, inasmuch as it is from the Lord, they are in the essential principles or essences of things, that is, in ends and causes; and to see from principles, or from ends and causes, is to see from heaven all things which are beneath, and even the things which are on earth: the case in this respect is comparatively like that of a person on a high mountain, and in a watch-tower at the top, who can see around, to the compass of several miles, the things which are below, whilst they who are below, especially if they be in a valley, or in a forest, can scarce see to the distance of an hundred paces: thus also it is with those who are in the good of doctrine, in respect to those who are in the truth of doctrine separate from good, although the latter think that they see further than the former; but still they see nothing of good, nor anything of truth, except very slightly and superficially, and this deluded with fables: nevertheless the wisdom and intelligence of the angels is finite, and in respect to the Divine Wisdom of the Lord most finite, and scarce of any account; as may appear from this consideration, that between infinite and finite there is no given proportion, but still a communication by virtue of the Divine Omniscience; and also from this consideration, that the Lord is essential good, and essential love, consequently the very

case of good, and the very case of love which influences the angels, and thus the very case of their wisdom and intelligence. Hence also it is evident, that the Lord is heaven and in earth is in everything where good is: they are greatly deceived who suppose that the Lord is in truth separate from good, whereas He is only in good and thence in truth, that is, in love and charity, and thence in faith.

2573. Verse 16. *And he said to Sarah, Behold, I have given a thousand of silver to thy brother, behold it is to thee a covering of the eyes for all who are with thee, and with all; and she was vindicated.* And he said to Sarah, signifies perception from spiritual truth: *Behold, I have given a thousand of silver to thy brother*, signifies the abundance of rational truth adjoined to celestial good: *Behold, it is to thee a covering of the eyes for all who are with thee*, signifies that rational truths are like a covering or clothing to spiritual truths: and *with all*, signifies that the case is the same also with the truths thence derived: and *she was vindicated*, signifies that thus there was no blame and no hurt.

2574. *And he said to Sarah*.—That hereby is signified perception from rational truth, appears from the representation of Sarah as a wife, as denoting spiritual Divine Truth, concerning which see there, n. 2507; and of the same as a sister, as denoting rational truth, concerning which see n. 2508; and from the signification of saying, as denoting to perceive, concerning which see n. 2568; what is here said to Sarah as a wife, and also as a sister, as a wife, because she was restored, see n. 2566, as a sister, because it is said, *I have given a thousand of silver to thy brother*; and what was said by Abraham, this was perceived by Sarah in that state, therefore by saying to Sarah is signified to perceive from spiritual truth. That things are here involved, of a more hidden and mysterious nature, than is admit of easy explanation, is manifest; and therefore to explain them in any degree, it will be necessary that several other things be first explained, as what is meant by spiritual truth, and that the Lord alone had perception from spiritual truth, and that the Lord, as He explained rational truth in rational good, so He explained spiritual truth in celestial good, and that was continually imparting the heaven in the Divine, that in all particulars there might be a marriage of the human with the Divine, and of the Divine with the human: these and several other things ought to be first understood, before the contents of this verse can be so explained as to be of easy comprehension; for the things contained in this verse are adequate chiefly to capable minds, which are in the understanding of such things, and for the use of which the internal sense of the Word was intended; in such minds these things are represented in a celestial manner, and by these things, as well as by what is said above in the

chapter, is indicated how the Lord by degrees cast off the humanity which he had from the mother, till at length He was no longer her son; that He did not acknowledge her to be His mother, is evident from Matt. xii. 49—50; Mark iii. 31—35; Luke xii. 30, 31; John ii. 4; and how He made the humanity Divine by His own proper power, till He was one with the Father, as He Himself teaches in John xiv. 6, 8, 11, and in other places; these things are exhibited by the Lord to the angels in a clear light, by visions of ideas and representations all of them infallible; the reason is, because such things, as was said, are adequate to their minds, and when they are in the perception of such things, they are then in the blessedness of their intelligence and in the happiness of their wisdom; and moreover, inasmuch as there are angels, who, whilst they were men, conceived an idea of the Lord's humanity, as of that which belongs to another man, in order that there may dwell together in another life with the celestial angels (for ideas inspired by the affection of good are the ground of all conjunction in another life), such wrong conceptions are dispelled by the internal sense of the Word, and thus they are perfected; hence it may appear, how precious the things contained in the internal sense of the Word are to the angels, although possibly they may appear of small consequence to men, who in so obscure an idea on such subjects, that it can scarce be called an idea.

2175. *And he said, I have given a thousand of silver to thy brother.*—That hereby is signified the infinite abundance of rational truth adjoined to good, appears from the signification of thousand, as denoting much and innumerable, in the present case what is infinite or is infinite abundance, because it is spoken of the Lord, concerning which signification see before; and from the signification of silver, as denoting rational truth, concerning which, see n. 1551, 2048: and from the signification of brother, as denoting celestial good adjoined to rational truth, as a brother to a sister, see n. 2024, 2037; hence it appears, that by these words, "I have given a thousand of silver to thy brother," is signified the infinite abundance of rational truth adjoined to good; the reason why it was given to good, which is a brother, but not to truth, is, because truth is derived from good, not good from truth: concerning this infinite abundance, see n. 2172. That a thousand in the Word signifies much and innumerable, and when it is spoken of the Lord, that it signifies what is infinite, appears from the following passages, "I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the sons, upon the third, and upon the fourth, to them that hate Me; and doing mercy to thousands that love Me, and keep My commandments," (Exod. xx. 5, 6; xxxiv. 7; Deut. v. 9, 10;) and in Jeremiah, "Jehovah doing mercy to

thousands, and repaying the iniquity of the fathers into the bosom of their sons after them," (xxx. 18) where by thousands is not signified any definite number, but what is infinite, for the mercy of the Lord is infinite, as being Divine: so in David, "The chariots of God are *ten thousands*, thousands doubled, the Lord is in them, in the holiness of Sinai," (Psalm lxxvi. 17) where myriads and thousands denote what is innumerable; so again, "A thousand shall fall on thy side, and a myriad on thy right hand, it shall not come nigh thee," (xli. 7) where thousand and myriad denote also what is innumerable; and inasmuch as the whole Psalm has relation to the Lord, who is meant in the Psalm by David, therefore thousand and myriad here denote all who are His enemies: so again, "Our flocks are full, affording store from food to food, our flocks bring forth a thousand and are thousand in our streams," (Psalm cxlv. 18) where also a thousand and ten thousand, or a myriad, denote things innumerable: again, "A thousand years in thine eyes are but as yesterday, when it is past," (Psalm xc. 4) where a thousand years denote what is without time, consequently what is eternal, which is the infinite of time: so in Isaiah, "Our thousand from before the rebuke of our, from before the rebuke of thee shall go free, till ye remain as a mist on the head of a mountain," (xxx. 17) where one thousand denotes many, without a definite number, and five denotes five, see n. 545; so in Moses, "Jehovah the God of your fathers add upon you, as you, a thousand times, and bless you," (Deut. x. 11) where a thousand times denotes innumerable times, agreeable to the use of the word in common discourse, in which, speaking of many, it is customary to express it by a thousand, as when we would signify that a thing has been said a thousand times, or done in a thousand ways: in like manner in Joshua, "One man of you shall pursue a thousand, because Jehovah your God fighteth for you," (xviii. 16) Inasmuch as a thousand in calculation is a definite number, it appears in the prophetic parts of the Word, especially when they are connected historically, as if a thousand equaled a thousand, when nevertheless it signifies many, or innumerable, without any determinate number: for the historical parts of the Word are of such a nature, that they determine the ideas to those significations of expressions which are nearest and most proper to them, as in the case of names also, when yet by numbers, as well as by names, we signified things, as may appear from what was said above concerning numbers, n. 466, 467, 573, 617, 648, 753, 833, 1203, 1388, 2673, 3714; hence it is, that some also suppose, that by a thousand years in the Revelation (chap. xi. 3—7) are signified a thousand years, or a thousand times, by reason, as was said, that things of a prophetic nature are thus described historically, when nevertheless by a thousand years, as there applied, nothing is signified but an

Indeterminate large quantity, and also in other passages the infinity of time, or eternity.

2576. *Behold, it is to thee a covering of the eyes for all who are with thee.*—That hereby is signified that natural truths are like a covering or clothing to spiritual truths, appears from the signification of covering, of which we shall speak presently; and from the signification of eyes, as denoting things intellectual, as is evident from many passages in the Word, also from the signification of seeing, as denoting to understand, see n. 3150, 3325; it must be obvious to every one, that in all the particulars of this verse there are contained mysteries, which can only be made manifest from a certain interior sense; as when it is said, that he gave a diamond of silver, and this not to her husband but brother; that it should be a covering of the eyes, both to her, and to all who were with her, and likewise with all, and that thus she was vindicated; a variety of historical conjectures may indeed be deduced from the sense of the letter, but such conjectures contain in them nothing spiritual, much less Divine, according to the true nature of the Word. In respect to natural truths being like a covering or clothing to spiritual truths, the case is this, the things nearest in man are those of his soul, but the things which are exterior, are those of his body; man's innermost things are goodness and truth, from which the soul has its life, otherwise it would not be soul; hence exterior things derive their life, and they are all like a body, or, what is the same thing, like a covering or clothing; this is especially evidenced from appearances in another life, as from the angels, when they are presented visibly, in which case their interiors become forth from the face, and the exteriors are represented both in the body, and also in their clothing, inasmuch that every one may there know, from their clothing alone, what is their character, for they are real substances, consequently constant in form; the case is the same with the angels who have been seen here on earth, and who are described, in the Word, as to their faces and clothing, for example, with those who were seen in the Lord's apostles (Matt. xxviii. 3; Mark xvi. 5); and with the four and twenty elders about the throne (Rev. iv. 4, 5); and with others; and not only with angels, but also with everything human, although insensate, which is mentioned in the Word, the exteriors thereof being a covering or clothing, this was the case in regard to the ark of the covenant, and to the tent which accompanied it around; the ark, which was inward, represented the Lord Himself, for there was the tabernacle; whereas the tent, which was without, represented the Lord's Kingdom, and its coverings, or veils and hangings, all and singularly represented exterior celestial and spiritual things in His Kingdom, namely, in the three heavens; which may appear from this consideration, that the form thereof

was shown to Moses as Mount Sinai (Exod. xix. 2; xxiv. 26) ; hence it had its sanctity, and out from the gold, and the silver, and the sculpture with which it was ornamented : inasmuch as the subject here treated of is concerning rational truths, in that they are like a covering or clothing to spiritual truths, and the tent is described to Moses as to its coverings, and also as to the veils which were before the entrance, it may be expedient, for the sake of illustration, to explain what is signified in particular by the veils there : what is signified by the coverings, will be shown elsewhere, by the divine mercy of the Lord. The veils were three, first, that which made a distinction between the holy and the holy of holies ; secondly, that which is called the covering for the door of the tent ; thirdly, that which was a covering for the court-gate : concerning the essential veil, which was the first, before the ark, it is thus written to Moses, "Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen, the work of skill, thou shalt make it with cherubs, and thou shalt hang it upon four pillars of Shittim overlaid with gold, and their hooks shall be of gold, upon four bases of silver ; and thou shalt hang the veil upon inches ; and thou shalt bring in thither, within the veil, the ark of the testimony, and the veil shall distinguish for you between the holy and the holy of holies," (Exod. xxvi. 31—34, xxvii. 22, 23) ; this veil represented the proximate and innermost appearances of rational good and truth, in which the angels of the third heaven are principled, which appearances are described by blue, purple, scarlet, and fine twined linen, in which the red color represented the good things of love, and the white its truths, in like manner also the gold and the silver, with which the pillars were overlaid, and of which the hooks and bases were made : that colors are representative, see n. 1012, 1013, 1063, 1604 ; that gold is the good of love, see n. 113, 1551, 1552 ; that silver is truth, see n. 1551, 2074 : hence it may appear what is signified by the veil of the temple being rent in tears (Matt. xxvi. 31 ; Mark xi. 38 ; Luke xxi. 45), namely, that the Lord returned into the essential Divine state, having dispensed all appearances, and that at the same time he opened a passage to the essential Divine by His Humanity made Divine. Concerning the second veil, or the hanging for the door of the tent, it is thus written, "Thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, the work of the needleworker : and thou shalt make for the hanging five pillars of Shittim, and shalt overlay them with gold, their hooks shall be of gold, and thou shalt cast for them five bases of brass," (Exod. xxvi. 36, 37, xxvii. 27, 28) ; by this hanging were represented the appearances of good and of truth, which are interior or exterior to the former, and which are the middle appearances of the rational mind, wherein the angels of the

second heaven are; these appearances are described nearly in like manner with the former only with this difference, that for this latter hanging there were five pillars and five bases, by which number is signified what is respectively small or little, for these appearances do not so cohere, or are not so celestial as the appearances of the lowest or third heaven; concerning the number five as denoting what is small or little, see n. 640, 1666; and inasmuch as these appearances have respect to natural things, it was commanded that the bases should be cast of brass, for by brass was represented and signified rational good, see n. 425, 1551. Concerning the third veil, or the hanging for the court-gate, it is thus written, "For the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twisted linen, the work of the needle-maker; their pillars shall be four, and the bases thereof four, all the pillars of the court round about shall be filleted with silver, their hooks shall be of silver, but their bases of brass," (Exod. xxvi. 16, 17; xxviii. 18, 19.) By this hanging were signified appearances of good and of truth still inferior or exterior, which are the lowest appearances of the rational mind, in which the angels of the first heaven are; these appearances, by reason of their corresponding to such as are interior, are described in like manner, only with this difference, that the pillars were not overlaid with gold, but filleted with silver, and that the hooks were of silver, by which are signified rational truths originating immediately in scientifics, and the bases of brass, by which are signified natural goodnesses: hence it may appear, that there was nothing about the tent but was representative of the celestial and spiritual things of the Lord's kingdom, or what was made in all respects to be a type of things celestial and spiritual in the three heavens; also that the coverings or hangings signified these things, which are like body or clothing, to encompass outwardly what is inward. Moreover, that coverings, hangings, clothing, or garments, signify truths respectively inferences, may appear from many passages in the Word, as in Ezekiel, "Fine linen in needlework from Egypt was thy apparel, blue and purple from the isles of Ethiopia was thy covering," (xxviii. 7.) speaking of Tyre, whereby are signified interior knowledges of things celestial and spiritual, consequently those who are principled therein, see n. 1801; needlework from Egypt denotes what is scientific; that Egypt denotes this, may be seen, n. 1164, 1165, 1185, 1462: blue and purple from the isles of Ethiopia, which was the covering, denotes rituals corresponding to interior worship, see n. 1136; again, in the same prophet, "All the princes of the sea shall descend from their thrones, and shall remove their robes, and shall put off the garments of their needlework, they shall clothe themselves with tresses, they shall sit upon the earth," (xxvi. 16.) speaking

also of Tyra, whose robes and garments of needlework denote knowledge grounded in sciences, consequently inferior truths: again, in the same prophet, "I clothed thee with needlework, and shod thee with yew (haws), and I girded thee with fine linen, and I covered thee with silk, and I decked thee with ornament, and gave bracelets upon thy hands, and a necklace on thy neck. Thou hast taken off thy garments, and hast made to thyself variegated heights, and hast committed whoredoms thereon; thou hast taken garments of needlework, and hast covered thee," (Isa. 33, 11, 13, 18) speaking of Jerusalem which is the spiritual Church, described as to its quality in old time, and after it became perverted; its spiritual inferior things, and doctrines, are garments of needlework, of fine linen, and of silk. So in Isaiah, "The Lord Jehovah of Sabaoth removing from Jerusalem all the staff of bread, and the staff of water, then a man shall take hold of his brethren of the house of his father, thou hast clothing, thou shalt be a prince to us. he shall answer in that day, saying, I will not be a leader, and in my house there is neither bread, nor clothing, set me not for a prince of the people. The Lord will smite with a rod the crown of the head of the daughters of Zion, and in that day the Lord will remove the adorning of the ornaments of the feet, and of the net-work, and of the little shoes, and of the collars, and of the little chains, and of the tassels; and the bracelets, and the girders, and the head-bands, and the banners of the soul, and the ear-rings; the rings and ornaments of the nose, the desirable garments, and clothing, and robes, and the cramping-gird, the looking-glasses, and the fine linen, and the bands, and the clanks," (Is. 1, 8, 7, 17—24). In this passage Jerusalem denotes the spiritual Church, Jewish the ecclesial Church, the staff of bread and the staff of water, which should be removed, denote goodness and truth; the garment which the prince had, denotes the truths of doctrine, the various clothing and ornaments of the daughters of Zion, which are ornamented, are all and every kind and species of good and truth, whereas they were to be deprived; unless the particulars here mentioned had some peculiar signification respecting the Church, they could not belong to the Word of the Lord; in such exposition wherein there is contained somewhat Divine; that by the daughters of Zion, of whom these things are spoken, are signified those things which are of the Church, may be seen above, 2382; again, in the same prophet, "Arise, arise, put on thy strength, O Zion, put on the garments of thy desirableness, O Jerusalem, the city of holiness, for henceforth there shall no more come into thee the uncircumcised and uncircumcised," (Is. 1, 24) where Zion denotes the ecclesial Church, Jerusalem the spiritual Church, the garments of desirableness the holy things of faith: again, in the same prophet, "Their robes are not for a garment, neither are they covered with their

works, their works are works of iniquity," (Isa. 64) robe denotes signified truths which are not for a garment; garments denotes the exterior truths of doctrine and of worship thence derived, hence it is said, neither are they covered with their works: again, is the same prophet, "In rejoicing I will rejoice in Jehovah, my soul shall exult in my God, because He will clothe me with the garments of salvation, He hath covered me with the robe of righteousness," (Isa. 10,) garments of salvation denotes the truths of faith, and the robe of righteousness the good of charity: so in the Revelation, "Thus hast a few names even in Sack, which have not polluted their garments, and they shall walk with me in white, because they are worthy: he that overcometh, the same shall be clothed in white raiment," (Rev. 4, 5;) and again, "Blessed is he that washeth, and keepeth his garments, that he may not walk naked," rev. 13;) again, "On the thrones I saw four and twenty elders sitting, clothed in white raiment," (Rev. iv. 4;) in which passages it is manifest, that garments do not signify garments, but spiritual things of truth: in like manner, when speaking of the consummation of the age, the Lord said, that they should not return back to take away their garments," (Matt. xxiv. 18; Mark xiii. 35;) where that garments signify truths may be seen n. 2434; also where He speaks of one that had not on a wedding-garment (Matt. xxii. 11, 12;) and when He says concerning John, "What went ye out to see? a man clothed in splendid garments? they that wear splendid garments are in kings' houses," (Matt. xi. 6; Luke vi. 25;) denoting that they are not in the externals of doctrine and worship, but in the internals, wherefore he adds, "What went ye out to see? a prophet, yea, I say unto you, and more than a prophet," (verse 9;) where prophet denotes the externals of doctrine and of worship. Inasmuch as garments signified truths of every kind, therefore it was enjoined the children of Israel, when they came forth out of Egypt, that they should borrow gold, and silver, and garments, and should put them on their sons (Exod. iii. 22; xii. 35, 36); also that they should not be clothed with garments of several sorts, or mixed (Levit. xix. 19; Deut. xxi. 11), and that they should make to themselves fringes in the borders of their garments, and should place therein a blue thread, and when they saw it, should remember the commandments, and should do them (Numb. xv. 38—40); in former times also they radded their garments, as appears, Josh. vi. 4; Judges xi. 38; 1 Sam. ix. 17; 2 Sam. i. 2, 11; Ps. 31; Ps. 50, 51; Ps. 52; 1 Kings xvi. 37; 2 Kings v. 7, 6; Ps. 50; Ps. 11, 19; Jerah xxxv. 22; xxxvi. 1, which signified soul for doctrine and truth, which was thus torn to pieces; also baseness, in that they had nothing with them, which is signified by the ornament of garments. That such things are signified by coverings, hangings, clothing, or garments, appears also from the prophecy of Isaiah,

then Israel, "He shall bind his young colt to the vine, and the son of his ass to the noble vine; he shall wash his garments in wine, and his covering in the blood of grapes," (Gen. xlv, 11;) no one can know what is signified by these words, except from the internal sense, namely, what is signified by vine, what by noble vine, what by a young colt, what by the son of an ass, what by wine, what by the blood of grapes, what by garments, and what by covering; that they relate to the Lord, who is there called *Shiloh*, is manifest; the subject treated of is concerning Judah, by whom is represented the Lord's Divine celestial; by the garments which He should wash in wine, and by the covering which He should wash in the blood of grapes, is signified His rational and natural minds, which He should make Divine. To the same purpose in Isaiah, "Who is this coming from Edom, with dyed garments from Buzah, this that is handsome in His apparel, going into the multitude of His strength? Wherefore art Thou red as to Thy garment, and Thy garment as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was none with Me, their victory is sprinkled upon My garments, and I have polluted all My clothing," (Isa. l—33 where also garments and clothing denote the Lord's Humanity, which He made Divine by His own propitiety through temptation combats and victories, whence it is said, "I have trodden the wine-press alone, and of the people there was none with Me," the like is implied in Isaac's smelling the odor of Esau's raiment, and blessing him (Gen. xxvii. 27). The essential holiness of the Lord's Divine Humanity was also the raiment, which appeared as light, and as white glistering, when He was transfigured, concerning which it is thus written in Matthew, "When Jesus was transfigured, His face did shine as the sun, and His raiment became white as the light," (xvii. 2;) and in Luke, thus, "Whilst Jesus prayed, the appearance of His countenance was altered, and His raiment was white glistering," (ix. 29;) and in Mark thus, "Jesus being transfigured, His raiment became shining, exceeding white as snow, so as no fuller on earth could whiten it," (ix. 3.) The like was represented by the garments of holiness, which Aaron put on when he entered within the veil, which were of linen (Levit. xvi. 2, 4); also by the garments of holiness which were for glory and ornament, and which belonged to the ministry, concerning which see Exod. xxviii. 2 to the end; xxix. 1 to the end; in these garments there was not the smallest particular but what had some representation.

2527. And with all.—That hereby is signified that the same is the same also with the truths thence derived, namely, with scientific and spiritual truths, appears from what has been said above, and also from the series of the things treated of, for it is said immediately above, "Behold it is to thee a covering of the

eyes to all who are with thee," by which all are signified rational truths, which are like a covering to spiritual truths, and now it is again said with all, by which therefore are signified truths still inferior, which are derived from rational truths, and these are no other than what are called scientific truths, and sensual truths; that scientific truths and sensual truths are grounded in rational truths, appears from the order of influx, agreeable to which order things interior flow into things exterior, or, what is the same, things superior into things inferior, but not contrariwise; it appears indeed otherwise, namely, that man becomes rational by things sensual and scientific, but this is a fallacy; good from the Lord through man's rational mind continually flows in, and man is adapted to itself scientific, and is proportionate to the quantity thereof which it can adopt, and arranges in due order, man becomes sensual; in this respect the case is the same as with good and with truths which are called the truths of faith; good from the Lord flows into truths, and adapts them to itself, and is proportionate to the quantity thereof which it can adopt, man becomes spiritual: although it appears as if truths flowed in, and rendered man spiritual: it is owing also to this appearance, that at this day truth, which is the object of faith, is so much attended to, whilst little or no regard is had to goodness, which belongs to charity.

2578. *And she was sanctified.*—That hereby is signified that there was no blame and no hurt, appears from all that precedes, whence this is the close of period.

2579. Verse 17. *And Abraham prayed to God, and God heeded Abramitch, and his wife, and his maid-servants, and they brought forth.* Abraham prayed to God, signifies revelation; and God heeded Abramitch, signifies soundness of doctrine as to good; and his wife, signifies as to truth; and his maid-servants, signifies as to the election of domestics: and they brought forth, signifies fruitfulness.

2580. *Abraham prayed.*—That hereby is signified revelation, appears from the signification of praying when said of the Lord, as denoting to be revealed, concerning which, see a 2538; and from the representation of Abraham as denoting the Lord, concerning which see above in abundant passages. In the sense of the letter there are two, namely, one who prayed, and another to whom prayer was addressed, for it is said, "Abraham prayed to God," but in the internal sense there are not two, but one, for in Him (that is, the Lord) was God or Jehovah, who revealed, inasmuch as He was conceived of Jehovah; but in proportion to what there was in Him of the natural humanity, in the same proportion He was another. Now the case is in this respect, is of difficult apprehension according to man's ideas; it may indeed be comprehended easily by angelic ideas, which are in the light of heaven, but not so well by human ideas, which,

unless illuminated by those things which are of the light of heaven, are without perception; still less can it be conceived by those, to whom everything regarding the light of heaven is darkness, and of no account.

2581. *And God healed Abramlech*—That hereby is signified soundness of doctrine as to good, appears from the signification of healing, as denoting to make sound; and from the representation of Abramlech, as denoting the doctrine of faith which has respect to things rational, see n. 2510; that it signifies as to good, appears from this circumstance, that he who also is said to be healed, by which is signified soundness of doctrine as to truth; for in the Word, when a husband is called a husband, and also when he is mentioned by name, then he signifies good, and the wife truth; but when a husband is called *man* (*vir*), then he signifies truth, and the wife good, concerning which circumstance, see also n. 913, 1408, 2517.

2582. *And his wife*—That hereby is signified as to truth, appears from the signification of wife, as denoting truth, concerning which see immediately above, n. 2581.

2583. *And his seed-accents*—That hereby is signified as to the affections of doctrinals thence derived, appears from the signification of seed-accents, as denoting the affections of things rational and scientific, concerning which see n. 1835, 2507; in the present case the affections of doctrinals, because they are said of the doctrine of faith, in relation to Abramlech, by whom is signified the doctrine of faith, see n. 2509, 2510; for all things are determined, as to their particular significations, by the subjects of which they are spoken.

2584. *And they brought forth*—That hereby is signified fruitfulness, appears from the signification of bringing forth and of births: in the internal sense of the Word these expressions are significative only of things spiritual and celestial, wherefore when mention is made of conception or of conceiving, of birth or of bringing forth, of nativity or of being born, of generation or of generating, also of those who beget, as father and mother, and of those who are begotten, as sons and daughters, the expressions in the internal sense are only understood spiritually: for the Word in itself is spiritual and celestial; this is the case also in respect to the expression before us, by which is signified fruitfulness in regard to things of doctrine: that by births, in the Word, are meant spiritual births, may appear from the following passages, "They that are full of bread are lured out, and the hungry have cried, until the barren hath borne sons, and she that hath many children hath failed; Jehovah killeth and maketh alive, He cometh to go down into hell, and He cometh to rise up," (1 Sam. ii. 5, 6;) as in Jeremiah, "She that hath born seven languisheth, she breatheth out her soul; her sun goeth down while it is yet day," (iv. 5;) and in Isaiah,

"Sing, O heavens, thou that didst not hear. break forth into singing and cry aloud, thou that hast not brought forth, for more are the sons of the desolate than the sons of the married, saith Jehovah," (Isr. 1.) and in David, "The voice of Jehovah causeth the kinds to bring forth, and maketh bare the forests; and in His temple every one declares His glory," (Psalms cxx. 9.) again in Isaiah, "Hush, O Zidon, because the sea hath spoken, the fortification of the sea, saying, I have not translated nor brought forth, nor educated young men, nor brought up virgins, as with the report of Egypt, they shall bring forth, according to the report of Tyre," (Isa. 4, 5.) again, in the same prophet, "Before she translated, she brought forth, and before her pain came, she was delivered of a male-child, who hath heard such a thing? Who hath seen such things? Doth the earth bring forth in one day? and shall I cause it to bring forth? saith Jehovah; shall I cause to bring forth, and shall I shut up? saith the God," (Isa. 7—9.) so in Jeremiah, "Ask ye now, and see, whether a male bringeth forth? Wherefore have I seen every man with his hands upon his hips as in travail?" (Jer. 6.) and in Ezekiel, "I will give fire in Egypt, and in bringing forth us shall be in travail," (Ez. 34.) and in Hosea, "Ephraim, as a bird shall their glory fly away, from the birth, and from the womb, and from conception," (H. 11.) again, in the same prophet, "The pains of a travailing woman come upon Ephraim, he is no woman's son, because in time he shall not stand in the breeding of the matrix of women," (H. 13.) so in the Revelation, "A woman encompassed with the sun, and the moon under her feet, and on her head a crown of twelve stars, and she bring with child cries, travailing in birth, and was pained to bring forth; and a dragon stood before the woman, who was about to bring forth, that when she had brought forth her son, he might devour him; and she brought forth a male-child, who was to feed all nations with a rod of iron; but the lad was caught up to God and his throne," (Rev. xii. 1, 2, 4, 5.) From all these passages every one may see, that no other conceptions and births are signified therein, but such as are of the Church; the case is the same with what is here said of Abimelech, "That God beset Abimelech, his wife, and his maid-servants, and they brought forth; and that slaying Jehovah shut up every word of the house of Abimelech, because of the word of Sarah, Abraham's wife;" what is signified by these words, in an internal sense, may appear from their explanation, as denoting the quality of the doctrine of faith, when it is viewed from Divine Truths, and its quality when it is viewed from the rational mind, namely, that when it is viewed from Divine Truths, that is, from the Word, then all and everything both rational and scientific confirm it, but that it is otherwise when viewed from mere human ideas, that is, from reason and science, in which case nothing of good or of truth is

conceived; for to view faith from the Word is to view it from the Lord, but to view it from reason and science, is to view it from men, and all intelligence and wisdom are from the former sources, but from the latter all folly and senselessness.

2265. Verse 18. *Because Jehovah is shutting shut up on that account every word of the house of Abimelech, because of the word of Sarah, Abraham's wife. Because Jehovah is shutting shut up on that account every word of the house of Abimelech, signifies barrenness of doctrine; because of the word of Sarah, signifies by the rational mind if it had joined itself: Abraham's wife, signifies that spiritual truth might be joined to celestial good.*

2266. *Because Jehovah is shutting shut up on that account every word of the house of Abimelech*—That hereby is signified barrenness, namely, of doctrine, appears from the signification of shutting up the word, as denoting to hinder conception; and from the signification of the house of Abimelech, as denoting the good of the doctrine of faith; hence it is evident that barrenness is signified. The reason why above, in this chapter, mention is made of God, but He is here first called Jehovah, is, because He is named God, where the subject treated of is concerning truth, but Jehovah, where the subject treated of is concerning good; all conception of doctrine is from good as a father, but the birth is by truth as a mother, according to what has been frequently said above; the subject here treated of is concerning conception, and this being from good, Jehovah is mentioned, whereas above, where the subject treated of is concerning the birth, this being effected by truth, He is called God, as in the preceding verse, "God bethel Abimelech, his wife, and his maid-servants, and they brought forth;" in like manner also in other passages in the Word where conception is treated of, as in birth, "Jehovah from the womb beth called me: thus saith Jehovah My father from the womb: then I shall be precious to Jehovah; and My God shall be My strength," (Isa. 4, 54) where strength is spoken of truth, and therefore mention is made of God; again, in the same prophet, "Thus saith Jehovah thy maker, and thy father from the womb" (Isa. 4, 24) and in other places; therefore also mention is made of the house of Abimelech, by which is signified the good of the doctrine of faith; that house denotes good, may be seen, n. 2048, 2233, 2234, and that Abimelech is the doctrine of faith, n. 2008, 2010. That there is some Divine mystery contained in this circumstance of bringing forth, and of the words of the house of Abimelech being shut up because of Sarah, is manifest, which mystery is discoverable only by the internal sense.

2267. *Because of the word of Sarah*.—That hereby is signified by the rational mind if it had joined itself, appears from the

representation of Sarah, as a sister, denoting rational truth, concerning which see above, n. 2508; the word of Sarah signifies everything transcended, namely, that she was called sister, that Abraham received her, but that he did not approach to her; what these things farther signify, will be shown presently.

2548. *Abraham's wife.*—That hereby is signified that spiritual truth might be joined to celestial good, appears from the representation of Sarah, as a wife, denoting spiritual truth joined to celestial good, concerning which see above, n. 1948, 1964, 2003, 2045, 2172, 2173, 2198, 2607, and from the representation of Abraham, as denoting celestial good joined to spiritual truth, concerning which see n. 2011, 2172, 2198, 2201; whether we call it spiritual truth and celestial good, or the Lord, it is the same thing, because the Lord is essential truth and essential good, and the essential marriage of truth and good, and of good and truth. How the case is in this respect, may indeed appear from the explanation above, but inasmuch as at this day it is a subject, amongst many others, which is involved in much obscurity, it may be expedient to illustrate it as far as possible: the subject here treated of is concerning the doctrine of faith, of which the Lord thought in His childhood, namely, whether it was allowable to enter into it by means of things rational, and thereby to form to Himself ideas concerning it; the reason why He thought on this subject was from His love of providing for the good of mankind, who were to come to such a state, as not to believe what they did not comprehend in a rational manner; but He perceived from the Divinity, that this ought not to be so, wherefore from the Divinity He revealed it to Himself, and, at the same time, from the same ground, also all things in the universe which are subordinate thereto, namely, things rational and natural. How the case is with the doctrine of faith with respect to man, was shown above, n. 2538, namely, that there are two states from which they think, a negative and an affirmative; and that they think from a negative state who believe nothing unless they are convinced of its truth by things rational and scientific, yea, by things sensual; and that they think from an affirmative state who believe things to be true, because the Lord has declared them in His Word, consequently who have faith in the Lord: they who are in a negative state in regard to the truth of what is written in the Word, and who say in their hearts, that they will then believe, when they are persuaded by things rational and scientific, are in such a state of mind that they never believe, no, not even when convinced by the bodily senses, as by the sight, the hearing, and the touch, for they always frame new reasonings against such convictions, whereby at length they totally extinguish all faith, and at the same time turn the light of the rational mind into darkness, because into falsity: but they who in are an affirma-

five state, that is, who believe what is contained in the Word to be true, because the Lord has declared it, are in such a state of mind, that by things rational and scientific, yea, by things of sense, their faith may be continually confirmed, and their ideas illustrated and corroborated; this is the case with every one who is in an affirmative state, inasmuch as man has no light but by means of things rational and scientific; with these latter, doctrine thus by living truth, and of them it is said, that they are *devised, and bring forth*; but with the former, doctrine by dying death, and of them it is said, that the words by *shewing* to shew us: hence it is evident, what it is to enter into the doctrine of faith by things rational, and what to enter into things rational from the doctrine of faith; but let this be illustrated by examples: it is deducible from the doctrine of the Word, that the first and principal point of doctrine is love to the Lord and neighborly love, or charity; they who are in an affirmative state respecting this doctrine, may enter at pleasure into things rational and scientific, yea, into things sensual, for the confirmation of it, and the more they enter into each thing, the more they are confirmed, for universal nature is full of confirming proofs; but they who deny this first and principal point of doctrine, and wish first to be convinced of it by things scientific and rational, never suffer themselves to be convinced, because they deny it in heart, and are continually insisting on some other view, which they believe essential; at length by considerations of their own sensual nature, they so blind themselves, that they do not even know what love to the Lord is, or what is neighborly love; and inasmuch as they confirm themselves in things contrary thereto, they also finally confirm themselves in this, that there cannot be any other love attended with delight, but self-love and the love of the world, and their confirmation herein is such, that, if not in doctrine, yet in life, they embrace infernal love instead of heavenly love; but with those who are neither in a negative state, nor in an affirmative, but in a doubtful one before they deny or affirm, the case is as was mentioned above, in 2506, namely, that they who incline to a life of evil, fall into a negative state, but they who incline to a life of good, are led into an affirmative. Let us take also another example from one of the primary points of the doctrine of faith that all good is from the Lord, and all evil from man, or from self; they who are in an affirmative state respecting this point of doctrine, may confirm themselves therein by many considerations both rational and scientific, for instance by this, that it is impossible for any good to flow in from any other source but from essential good, that is from the fountain of good, consequently from the Lord, and that this must needs be the beginning or origin of good; and thus he may illustrate to himself by all things which are truly good in himself, or others, in

the community at large, yet, in the universality of creation; but they who are in a negative state, confirm themselves as whatever is contrary to the above doctrine by all things which come under their consideration, inasmuch that at length they do not know what good is, but dispute with each other concerning the highest good, being in deep ignorance that celestial and spiritual good, which is from the Lord, is that good by which every inferior good is rivited, and that hence delight is truly delightful; some also conceive, that if good were not from themselves, it could not possibly come from any other source. Let us take also another example: it is one of the primary points of the doctrine of faith, that they who are principled in love to the Lord, and in charity towards their neighbor, are in a capacity to receive the truths of doctrine, and to have faith in the Word, but not they who are in self-love and the love of the world; or what is the worst thing, that they who are in good use in a capacity to believe, but not they who are in evil: such as are in an affirmative state respecting this point of doctrine have it in their power to confirm it by innumerable considerations both rationally and scientifically; rationally, by this consideration, that truth and good agree together, but not truth and evil, and that as in evil there is everything false, so also from evil comes everything false, and that if in some cases there be still truth, it is in the life, and not in the heart; scientifically, by many considerations, as for instance, that truths drive evils, and that evils reject truths; but they who are in a negative state confirm themselves in this persuasion, that every one, of whatever quality he be, even though he live in continual hatred, in the delights of sin, and in doubt, is capable of believing like others, and this self they reject altogether the good of life from doctrine, which being rejected they believe nothing. For the further illustration of this subject, let us take another example respecting the Word: they who are in an affirmative state respecting the Word, that it is so written as to contain an internal sense, which does not appear in the letter, may confirm themselves herein by many rational considerations, as by the following, that by the Word man has connection with heaven; that there are correspondences of things natural with things spiritual, and that these latter things do not appear as they really are; that the ideas of interior thought are altogether different from natural ideas, which fall into expressions of speech; that man, even during his sojourn in the world, may be in heaven, inasmuch as he was born to live in both, by means of the Word which is for both; that an influx of a certain Divine light attends some, flowing into their intellects and affections, whilst the Word is read; that it is necessary somewhat should be written which came down from heaven, and consequently that that somewhat cannot be such in its origin as it is in the letter, that as-

thing can be holy but by virtue of a holiness from within: they may also confirm themselves herein by scientific considerations, as by the following, that in old time men were acquainted with the doctrine of representatives, and that the writings of the ancient Church were according to such doctrine; also that hence the writings of several amongst the Gentiles were according to the same doctrine; and that from this ground the style of those writings became venerable, and was esteemed as holy as the Church, and as learned amongst the brethren; the books of several authors may likewise be appealed to as instances of this kind of writing: but they who are in a negative state, if they do not deny all this, still they do not believe it; and they persuade themselves that the Word is such as it is in the letter, to appearance indeed of a worldly nature, yet still that it is spiritual; but wherein its spirituality consists is of no concern to them, though for manifold reasons they are willing to assent it; and thus they can confirm by many arguments. In order that the subject here treated of may be accommodated to the apprehension of the simple, it may be expedient to illustrate it scientifically by the following example. They who are in an affirmative state respecting sight or vision, as not belonging to the eye, but to the spirit, which by means of the eye, as by an organ of its body, sees the things that are in the world, may confirm themselves herein by many considerations, as for instance by the following, that the things heard in discourse have relation to a certain interior sight, and are transmitted into it, which could not be the case unless there existed an interior sight or vision; also, that whatever is the subject of thought is seen by an interior sight, by some persons more clearly, and by others more obscurely; besides that objects are presented to the imagination not unlike the objects of sight; and further, that unless the spirit, which is in the body, see that which the eye, as an organ, admits to be seen, the spirit in another life could see nothing, when yet it must needs be that it will there see numberless astonishing things which the eye of the body is utterly incapable of seeing: moreover they may reflect on dreams, especially those of the prophets, in which several things were seen as distinctly as by the bodily sight, and yet not by the bodily eyes; lastly, if they have a taste for, and are versed in philosophical investigations, they may confirm themselves in the above truth by this consideration, that things exterior cannot enter into things interior, as things compounded cannot enter into the simple parts whereof they are compounded, consequently the things of the body cannot enter into the things of the spirit; and in like manner by several other considerations, till at length they are persuaded that sight or vision belong to the spirit, and not to the eye, except from the spirit: but they who are in a negative state call all these

things phantasies; and when they are told that a spirit exists and enjoys a more perfect sight or vision than man does in the body, they ridicule such an idea, and make light of it, believing that they must then live in darkness when they are deprived of bodily sight, although the contrary is true, and they are then in light. From the above examples it appears manifest, what it is to arise from truths into things rational and scientific, and what to enter from things rational and scientific into truths, namely, that the former case is according to order, but the latter contrary to order; and that when it is effected according to order, then man is enlightened, but when contrary to order, then he is blinded; hence it is clear, of how much concern it is that truths be known, and be believed, for by truths man is enlightened, whereas by false notions he is blinded; by truths there is opened an immense and almost unbounded plain to the rational mind, but by falses there is opened no such plain, although it appears otherwise; hence the angels enjoy so great wisdom, because they are in truths, for truth is the essential light of heaven. They who have blinded themselves by this, that they were unwilling to believe anything which they could not comprehend by the senses, till at length they believed nothing, were formerly called serpents of the tree of knowledge, for they reasoned much from things seemed and the fallacies therein originating, which give every advantage to man's apprehension and faith, and thereby they seduced many, see a. 105, 106. In another life they are readily distinguished from other spirits by this circumstance, that on every subject relating to faith they reason whether it be true or not true, and though it is shown them a thousand and a thousand times to be true, still they raise arguments of a doubting negative nature in opposition to every confirming proof, and this is stupidity; they are in consequence blinded to such a degree, that they are bereft of common sense, that is, they cannot comprehend what is good and true; and yet every one of them is under a persuasion, that he has more wisdom than all in the universe besides, making wisdom to consist in this, that they can penetrate into and discern what is Divine by virtue of their own natural powers and principles, many who have been accounted wise in the world are of this sort more especially; for in proportion as any one exalts in powers of genius and in science, and at the same time is in a negative state respecting Divine things, in the same proportion he is more unwise than others; but in proportion as he exalts in powers of genius and in science, and is in an affirmative state, he is in a capacity of becoming more wise than others: to cultivate the rational mind by sciences, is no unwise forbidden, but it is forbidden to close up the mind against the admission of the truths of faith, which are the truths of the Word. This subject is much treated of in the internal sense of the Word, especially

in the prophetic writings, where Ashur and Egypt are spoken of, for by Ashur is signified reasoning, see n. 110, 1100, and by Egypt science, see n. 1064, 1065, 1186, 1462. Concerning those who by things sensible and rational would enter into the doctrine of faith and things divine, and are thereby made senseless, it is thus written in Isaiah, "I will confound Egypt in Egypt, and they shall fight a man against his brother, and a man against his companion, city against city, and kingdom against kingdom: and the spirit of Egypt shall be exhausted in the midst thereof, and I will swallow up the counsel thereof: waters shall fail from the sea, and the river shall be dried up and wasted; and the streams shall retire, the rivers of Egypt shall be lessened and dried up; the reeds and flags shall wither; all the seed of the stream shall wither. Jehovah hath mixed in the midst thereof the spirit of perverseness, and they have caused Egypt to err in every work thereof, as a drunken man stumbles in his vomiting," (Isa. 30, 3, 4-7, 14.) again in the same prophet, "Woe to the rebellious sons, who depart to go down into Egypt, but have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt? And the strength of Pharaoh shall be to you for shame, and trust in the shadow of Egypt for reproach," (Isa. 31-33.) Again, in the same prophet, "Woe to them that go down into Egypt for help, and say we have, and trust in chariots because they are many, but look not unto the Holy One of Israel, neither seek Jehovah! And Jehovah shall stretch out His hand, he that helpeth shall stumble, and he that is helper shall fall, and they all shall be consumed together: and Ashur shall fall by the sword not of a man, and the sword not of a man shall devour him," (Isa. 31, 3, 8.) so in Jeremiah, "My people hath committed two evils, they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which do not hold water. Is not Israel a servant? If he be house-born, why is he become a spoil? Dost thou not do this to thyself by breaking Jehovah thy God, at the time when He leadeth thee in the way? And now what hast thou to do with the way of Egypt to drink the waters of Shihor? or what hast thou to do with the way of Ashur, to drink the waters of the river? O generation, say the Word of Jehovah, have I been a wilderness unto Israel? a land of darkness? Wherefore have My people said, We shall have rule; we will not come further to thee? Why departest thou in strength to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Ashur," (Jer. 2, 13, 14, 17, 18, 31, 36.) again, in the same prophet, "Hear the Word of Jehovah, ye remnant of Judah, Thus saith Jehovah of Sabaoth the God of Israel, If ye be setting out your faces to come into Egypt, and shall come to sojourn there, then it shall come to pass, the sword which ye feared shall overtake you there in the land of

Egypt, and the nations wherof ye were afraid shall there stick close to you in Egypt, that ye shall there die: and they shall all be men (viri), who have set their faces to come into Egypt, to sojourn there; they shall die by the sword, by the famine and the pestilence, and none of them shall survive or escape from before the evil which I bring upon you," (Isa. 19—17, and following verses.) so in *Ezekiel*, "And let all the inhabitants of Egypt know that I am Jehovah; because they have borne a staff of a man to the house of Israel, in taking hold of thee with the hand, thou shalt be broken and shalt rend all their shoulder, and in leaning yourselves upon it, thou shalt be broken, and shalt make all their knees to stand; wherefore thus saith the Lord Jehovah, Behold, I bring upon thee the sword, and I will cause it to cut off from thee man and beast, and the land of Egypt shall be for a desolation and a wilderness, and they shall know that I am Jehovah, because he hath said, The river is mine, and I have made it," (xxix. 6—9, and the following verses.) so in *Isaiah*, "Ephraim was like a foolish dove, they called upon Egypt, they departed to Astar: when they shall go, I will spread my net over them; woo unto them, because they have wandered from Me," (xi. 11—12.) Again, in the same prophet, "Ephraim feedeth on wind, and followeth after the east-wind; every day he multiplieth a lie and dissimulation, and they make a covenant with Astar; and oil is carried into Egypt," (xli. 1, 2.) Again, "Israel hath committed whoredoms under his God, thou hast loved gun upon all corn-doors: Ephraim shall return into Egypt, and in Astar they shall eat what is unclean; for lo, they have gone away because of dissimulation, Egypt shall gather them together, Memphis shall bury them, the there shall possess what is desirable for their silver, the thistle shall be in their tents: Ephraim is written, their root is dried up, they shall not bring forth fruit; yea, though they have begotten, yet will I slay the desires of their belly, my God shall reject them, because they have not heard Him, and they shall be wanderers amongst nations," (xli. 1, 3, 6, 16, 17.) Again, in *Isaiah*, "Woe to Astar, the rod of mine anger, and the staff in their hand of mine indignation; he doth not think what is right, neither does his heart meditate what is right, because it is in his heart to destroy and to cut off nations not a few: for he saith, Are not my princes altogether kings? I will visit upon the fruit of the lifting up of the heart of the King of Astar, because he hath said, In the strength of my hand I have done, and in my wisdom, because I am intelligent, and I will remove the boundaries of the people, and I will open their treasures, and I will cast down, as a powerful one, the inhabitants; therefore shall the Lord of the hosts of Sabaoth send upon him his fury and his ire, and in the place of his glory in kindling shall be kindled the burning of fire," (x. 1, 7, 8, 12, 13, 16.) in all these passages by *Astar*, as

was shown, is signified reasoning; by Egypt and Pharaoh, science; by Ephraim what is intellectual; and it is described in these and several other passages in other parts of the Word, what is the quality of man's rational mind, when he reasons concerning the truths of faith from a negative state: the sense is implied in what is written in Isaiah, chap. xlvii. and xlviii., how Babelukch, being sent by the king of Ashur, speaks against Jerusalem and king Houbuk, and how the angel of Jehovah then smote in the camp of the king of Ashur an hundred and eighty and five thousand, whereby is signified what is the overthrow and slaughter of man's rational power, when he reasons against that which is Divine, however it may appear to himself that he is wise in so doing. This reasoning is also called throughout the Word whoredoms with the sons of Egypt, and with the sons of Ashur, as is Ezekiel, "Thou hast committed whoredoms with the sons of Egypt, thy neighbors, great in flesh, and hast multiplied thy whoredoms, and hast committed whoredoms with the sons of Ashur, and yet wast not satisfied," (xvi. 26, 28; xviii. 2, 5—21;) see n. 2405. But concerning these *wise from the doctrine of faith enter into things rational and scientific, and thereby become wise*, it is thus written, "In that day there shall be an altar of Jehovah in the midst of the land of Egypt, and a statue near the border thereof to Jehovah, and it shall be for a sign and for a witness to Jehovah of Sebaoth in the land of Egypt: for they shall cry to Jehovah because of the oppressors, and He shall send to them a saviour and a prince, and He shall deliver them, and Jehovah shall be made known to Egypt, and the Egyptians shall know Jehovah in that day, and shall offer sacrifices and an oblation, and shall vow a vow to Jehovah, and shall pay it," (Isaiah xiv. 18—21;) again, in the same prophet, "In that day there shall be a highway from Egypt to Ashur, and Ashur shall come into Egypt, and the Egyptians shall serve Ashur: in that day shall Israel be a third to Egypt and to Ashur, a blessing in the midst of the land, which Jehovah of Sebaoth shall bless, saying, Blessed is My people Egypt, and Ashur the work of My hands, and Israel Mine inheritance;" (xix. 23—25;) speaking of the spiritual Church, the spiritual degree whereof is Israel, the rational degree Ashur, and the scientific degree Egypt, which three degrees constitute the intellectual things of that Church, and which succeed each other in this order, therefore it is said, "In that day shall Israel be a third to Egypt and to Ashur, and blessed is My people Egypt, and Ashur the work of My hands, and Israel Mine inheritance;" Again, in the same prophet, "It shall come to pass in that day, a great trumpet shall be sounded, and they shall come who were perishing in the land of Ashur, and the cuttings in the land of Egypt, and shall bow themselves to Jehovah in the mountains of holiness, in Jerusalem," (xxvii. 13;) again,

in the same prophet, "Thus saith Jehovah, The labor of Egypt, and the hire of Cush and of the Sabeans, of men of a measure, shall pass over to thee, and shall be thine, they shall go after thee, and shall bow themselves unto thee, they shall pray to thee, Surely God is in thee, and there is no other God besides," (Isa. 14.) Cush and Sabeans are knowledgers, see n. 117, 1171: as in Zechariah, "Egypt shall go up to Jerusalem to worship the king Jehovah of Saboth," (xiv. 16.) and in Micah, "[I look unto] Jehovah, I wait for the God of my salvation, my God will hear me. A day to build thy ruins, within the day, and they shall even come to shut thee from Acher, and the cities of Egypt, and thence from Egypt even to the river," (vii. 7, 11, 18.) and in Ezekiel, "Thus saith the Lord Jehovah, At the end of forty years I will gather together Egypt from the people whither they were dispersed, and I will bring back the captivity of Egypt," (xxx. 15, 14.) again, in the same prophet, "Behold Acher a cedar in Lebanon, her in branches, and a shadowy forest, and of a high stature, and his branch was amongst the cedars; the waters caused him to grow, with the rivers thereof going about his plantations, and sent forth the conduits thereof to all the trees of the field: therefore his height was exalted above all the trees of the field, and his branches were multiplied, and his branches were made long by many waters: all the fowls of the heavens built their nests in his branches, and all the beasts of the field brought forth under his branches, and in his shade dwelt all great nations; and he became beautiful in his greatness, in the length of his branches, because his root was in many waters: the cedars did not hide him in the garden of God; the fir-trees were not equal to his branches, no tree in the garden of God was equal to him in his beauty: I made him beautiful in the multitude of his branches, and all the trees of Eden, which were in the garden of God, called him," (xviii. 3-9.) in this passage the most ancient Church, which was celestial, is described as to the quality of its rational mind, and consequently of its wisdom and intelligence, inasmuch as that Church, being principled in Divine things, regarded thence the things which were beneath, drew from and by essential goodness it regarded truths, and thereby whatever was subordinate thereto; Acher and cedar is the rational mind; the cedars, amongst which the branches were, are sciences, rivers and waters are spiritual good things, in which is the root, the height and length of the branches is its extension; the garden of God is the spiritual Church; the trees of Eden are perceptions: hence, and from what is said before, it is evident what is the quality of man's rational mind and scientific mind, when they are subordinate to Divine truths, and serve for the confirmation thereof. That things rational and scientific serve those who are in an affirmative state, as means of becoming wise,

was represented and signified by what was enjoined to the sons of Israel, that they should borrow of the *Egyptians* vessels of gold, and vessels of silver, and garments (Exod. iii. 22; vi. 3; vii. 34, 35); in like manner by what is said in the Word throughout, that they should possess the goods, houses, vineyards, olive-yards, and several other things, belonging to the Gentiles; and also that the very gold and silver which was taken from the Gentiles should be holy, as in Isaiah, "Jehovah shall visit Tyre, and she shall return to her adulterous hire, and shall commit adultery with all the kings of the earth upon the faces of the ground; and her merchandise and her adulterous hire shall become holy to Jehovah: it shall not be touched nor laid up, because her merchandise shall be for them that dwell before Jehovah to eat to satiate, and for ancient covering," (Isa. 23, 18 &c) where the merchandise of Tyre denotes knowledge, see n 1301; which, to those who are in a negative state, are for adulterous hire, but to those who are in an affirmative state, are holy: the like is also meant by those words of the Lord, "Make to yourselves friends of the mammon of unrighteousness, that when ye shall fail, they may receive you into everlasting habitations; if ye have not been faithful to the unrighteous mammon, who will consent to pour trust the true?" (Luke xvi. 9, 11.)

CONCERNING THE STATE AND CONDITION IN ANOTHER LIFE
OF THE NATIONS AND PEOPLE WHO ARE BORN OUT OF
THE CHURCH.

1289. *It is a general opinion that they who are born out of the Church, and who are called Pagans and Gentiles, cannot be saved, by reason that they are without the Word, and consequently are ignorant of the Lord, without whom there is no salvation: but still, that these also are saved, may be known from this single consideration, that the mercy of the Lord is universal, that is, extended to every individual man, and that they who are born out of the Church are nevertheless men, as well as those born within the Church, who are comparatively few in number, and that it is an fault of them that they are ignorant of the Lord: wherefore the quality of their state and condition in another life, by the divine mercy of the Lord, was made known to me.*

1290. *I have had abundant information, that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received somewhat like consolation agreeable to their religion, are accepted in another life, and are*

there instructed by the angels with the utmost care in the goodness and truths of faith: and when they are instructed, they believe themselves modestly, intelligently, and wisely, easily receiving and holding what they are taught, inasmuch as they have formed in themselves no principles contrary to the truths of faith, which principles must be previously removed, much less enemies against the Lord, as is the case with many Christians who have led a life of evil; moreover, such Gentiles indulge no hatred towards others, never revenge injuries, never give in to cunning stratagems and artifices, no, nor wish ill to Christians, although Christians on their part despise the Gentiles, and do them injury to the utmost of their power; but the latter are delivered by the Lord from the unmercifulness of the former, and are protected. For with respect to Christians and Gentiles in another life, the case is this: Christians who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted in preference to the Gentiles, but such Christians at this day are few in number, whereas the Gentiles who have lived in obedience and mutual charity are accepted in preference to the Christians who have not led a good life. For all persons throughout every globe of earth in the universe are accepted and saved by the mercy of the Lord, who have lived in good, good being the very essential principle which receives truth, and the good of life being the very ground of the seed, that is, of truth, which seed of life is incapable of receiving: for if they who are in evil were to be instructed a thousand ways, and this instruction was of the most perfect kind, still the truths of faith with them would enter no further than into the memory, and would never penetrate into the affection of the heart: wherefore also the truths of their memory are disquieted, and become no truths in another life.

2891. But there are amongst the Gentiles, as amongst the Christians, both wise and simple: and in order that I might be instructed concerning the qualities of each, it was given me to discourse with them for hours and days together: at this day, however, there are scarce any of the Gentiles who may be called wise, whereas in ancient times there were great numbers, especially in the ancient Church, which was the source whence wisdom flowed to many nations: with some of these members of the ancient Church it was granted me to converse familiarly, that I might become acquainted with their qualities: and here for their wisdom crossed that of mankind at this day, may appear from the following particulars.

2892. I had an interview with a certain spirit who had formerly been ranked amongst those of more eminent wisdom, and was consequently well known in the learned world, with whom I discoursed on various subjects; and whereas I knew that he was wise, I was desirous to know his sentiments concerning wisdom, intelligence, order, the Word, and lastly, concerning the Lord:

concerning wisdom he said, that there is no other wisdom but what has relation to life, and that wisdom cannot be attributed to any other thing: concerning intelligence he said, that it is derived from wisdom: concerning order he said, that it is from the supreme God, and that to live in that order is to be wise and intelligent. In regard to the Word, when I read to him some passages out of the prophetic part, he was exceedingly delighted therewith, especially when he understood that each particular name, and each particular expression, was significative of interior things, and he greatly wondered that the learned at this day are not delighted with such study: I perceived manifestly, that the interiors of his thought or mind were open, and at the same time that those of some Christians who were then present were closed, for they were under the influence of envy against him, and also of incredulity in respect to the Word as containing interior things; inasmuch that when I proceeded to read the Word, he said that he could not be present, because the influence which he perceived was too holy for him to hear it, so inwardly was he affected; whereas the Christians on the other hand declared loudly, that they could be present, by reason that their interiors were closed, and the holy things contained in the Word did not affect them. At length I discovered with him concerning the Lord, in that He was born a man, but consisted of God, and that He put off the (fleshy) humanity, and put on the divine, and that He it is who governs the universe; to this he replied, that he was acquainted with other particulars concerning the Lord, and that he perceived in his way that this must needs have been the case, or mankind could never have been saved: in the meantime certain wicked Christians infused malicious scandals, but he was unconcerned of them, observing that it was no wonder they gave us in such prejudices, since in the life of the body they had imbibed such persuasions as were not becoming, and that before such persuasions were removed, they were not capable of admitting proofs of confirmation, like those persons who are in ignorance. This spirit was a Gentile.

2260. It was also given me to discover with others who lived in ancient times, and who were then resident amongst the more eminent for wisdom: they were first seen in front at a distance, and there they were enabled to perceive the interiors of my thoughts, consequently several things fully, discovering an entire series from a single idea, and filling it with the delightful things of wisdom attended with pleasing representations; hence it was perceivable, that they were highly graduated in wisdom, and I was told that they were of the ancients, and thus they approached nearer to me, and when I read to them some passages out of the Word, they were much highly delighted; it was given me to perceive their delight and satisfaction, which arose principally from this consideration, that all and each of the things which they heard from the Word were representative and significative of

things *oriental and spiritual*; they said that in their time, whilst they lived in the world, their manner of thinking and speaking, and also of writing, was of this sort, and that herein consisted their wisdom, and the study of it.

2041. But as to what concerns the modern Gentiles, they are not so wise as the ancients, being in most respects simple in heart; nevertheless each of them as have lived in mutual charity receive wisdom in another life, and of these I am at liberty to relate the following particulars.

2042. I heard a kind of monotonous choir, but denser than usual, and from the sound I knew that it consisted of Gentiles: it was told me by the angels, that they were Gentiles who had been raised up three or four days before; the choir was heard for several hours, and it was perceivable, even during that short space of time, that they were more and more perfected, being much instructed into choirs, consequently into harmony and agreement, in the space of a single night, whereas with many Christians it requires a space of thirty years to effect the same purpose; these choirs are such companies of spirits as speak together at the same time, all as one, and each as all: but concerning such choirs, by the divine mercy of the Lord, more will be said elsewhere.

2043. One morning a single choir was perceivable at a distance from me, and by the representations thereof it was given me to know that they were Chinese: for they presented an appearance of a woody he-pent, also a cake made of millet, and an ebony spoon, and likewise the idea of a nation city; they desired to approach nearer to me, and when they applied themselves to me, they said that they wished to be alone with me, that they might open their thoughts: but it was told them that they were not alone, and that there were others attendant who had indignation at their wishing to be alone, when yet they were received kindly; on perceiving their indignation, they began to think whether they had committed any offence against their neighbor, and whether they had claimed anything to themselves which belonged to others: (all thoughts are communicated in another life;) it was given to perceive their disturbance, and that the cause of it arose from an apprehension that possibly they had done an injury, and also from a sense of shame thence resulting, together with other good affections, whereby it was discoverable that they were principled in charity; presently I entered into discourse with them, and at length our subject was concerning the Lord; but when I called Him Christ, a kind of repugnance was perceivable amongst them: the cause, however, was perceived to be this, that they had contracted a prejudice against that name, during their abode in the world, by observing that Christians lived worse lives than Gentiles, and were not principled in charity; but when I simply called Him Lord, they were then inwardly moved; afterwards they were

instructed by the angels, that the Christian doctrine lustrates less and clarity above any other doctrine in the whole earth, but that there are few who live according to it.

2557. There are some Gentiles who, during their abode in the world, have heard by conversation and report, that Christians lead the worst of lives, being addicted to subterfuges, to hatreds and quarrels, to drunkenness, and the like enormities, which the Gentiles are shocked at, as being contrary to their laws, their manners, and religious principles; these in another life are more fearful than others of receiving the truths of faith, but they are instructed by the angels that the Christian doctrine and real revealed faith teaches what is utterly contrary to such crimes, and that the Christians are less influenced in life by their doctrines than the Gentiles; when they perceive this, they receive the truths of faith, and adore the Lord, but not without some hesitation.

2558. Whilst I was once reading the seventeenth and eighteenth chapters of Judges concerning Mithah, how the men of Beth-leah took away his green image, the heropim, and the Lordin, there was present at the time a Gentile spirit who in the life of the body had worshipped a green image; he was very attentive, and when he heard what was done to Mithah, and in what grief he was because of his green image which the Danites took away, he was also overtaken and affected with grief, inasmuch that he scarce knew what he was thinking of; his grief was perceptible, and at the same time the innocence which influenced all his affections; some Christian spirits were also present, who observing him, wondered that a worshipper of green images should be moved with such an affection of tenderness and innocence, afterwards some good spirits discoursed with him, telling him that a green image ought not to be worshipped, and that he was capable of understanding this as being a man, but that he ought to remove his thoughts from the green image, and fix them on God the creator and governor of the universal heaven and universal earth, and believe that God to be the Lord: when these things were told him, it was given to perceive the inward affection of his adoration, which was communicated to me, and that it was much more holy than with Christians; whence it might appear that the Gentiles have a more easy admission into heaven than Christians at this day, who are not affected with as holy an influence, according to the Lord's words in Luke (chap. xix. 26, 30); for in the state in which this Gentile spirit was, he was capable of uniting all things relating to faith, and of receiving them with interior affection, inasmuch as he was possessed in the tenderness of love, and in his ignorance there was innocence, and whenever this is the case, all things of faith are received as if more spontaneously, and this with joy: he was finally received amongst the angels.

2559. There was also another Gentile spirit who had lived

in the good of charity, and when he heard the Christian spirits reasoning together about matters of faith, (spirits reason together much more fully and acutely than men do, especially about good-nature and truth, because these are the things of another life,) he wondered at their disputes, and said that he had no inclination to hear them, for that they reasoned from fallacies, instructing them thus, "If, says he, I am good by virtue of what is good, I can know the things that are true, and what I do not know, I can reason."

2050. Upright Gentiles, in another life, are generally instructed according to the states of their lives, and according to their religious principles, so far as it is possible, consequently in different manners; I am at liberty to relate here some of these different manners of instruction.

2051. Some of them are reduced into a state of tranquillity resembling a kind of sleep, and then they seem to themselves to build small cities, and in the midst thereof to hide a secret thing, which they are desirous may remain inviolate; those cities they pretend to inhabit, with strictly not to violate the secret thing in the midst thereof; innocence is thus transmitted into them, and also charity, with an idea that the secret thing is concerning the Lord. In this state they are kept a considerable time; it is a state of ignorance in which there is innocence; they are protected by spirits, to prevent any one doing them harm. I have discoursed with them on such occasions, and been much afflicted with the state of their innocence and charity, and also with their solicitude in hiding the secret thing, and their holy fear lest it should be violated.

2052. There is one nation, said to be from the Indies, who have this religious idea, that in worshipping the great God they first make themselves great, but presently prostrate themselves as worms; they believe also, that above the universe, which they suppose to be in a constant revolution, is the great God, who sees thence whatsoever they do: such being their religious persuasions in this life, they are brought again into them in another life. I have discoursed with them when they have been under the influence of such imaginations; they are for the most part modest, obedient, and simple in heart. They are conversely delivered by the angels from this phantasy, being instructed according to their religious idea, that the great God is the Lord, and that they may make themselves great by this, that they can adore Him, and that they are still like worms, and that the Lord from the highest sees all things both in general and in particular: thus by their own religious persuasions, they are conversely introduced to the knowledge of goodness and truth.

2053. There are certain Gentiles from those countries where they are black, who in consequence of persuasions imbibed in the world, when they come into another life, are desirous of hav-

and severe treatment, believing that no one can come into heaven but by means of punishment and affliction, and that when they have been punished and afflicted, they are afterwards made sensible of greater joys, which they call paradisaical joys: such, agreeable to their religious views, are at first treated harshly in another life by some whom they call devils, and are afterwards introduced into paradisaical delights, see v. 1022; but they are instructed by the angels, that punishments and afflictions are turned into good to them by the Lord, as is the case with those who are in temptations; also that paradisaical things are not heaven, but that heaven consists in the affection of celestial and spiritual things, which are in things paradisaical; and that they have been in a certain way of truth, but in a state of ignorance. They discoursed with me a long time; during their afflictive state their discourse was as if were with a kind of colicness, thus distinguished from the discourse of other spirits; but when their afflictive state was past, and they were taken up to a paradisaical state, they had then no longer such colicness in their discourse, but it was almost angelical: they said, that when they are treated harshly, they are then black, but that afterwards they put off their blackness, and put on whiteness, knowing that their souls are white, but their bodies black.

2004. It is common for the Gentiles, who have worshipped any God under an outward figure, or statue, or any groves, images, when they come into another life, to be introduced to certain spirits who are in the place of their gods or idols, in order that they may put off their plantations, and when they have been with such spirits for some days, they are then taken away from them. They who have worshipped men also are sometimes introduced to them, or to others in their place. This is the case with several of the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they perceive that these are merely human like others, and can afford them no help, they are ashamed, and are conveyed to their places according to their life. Amongst the Gentiles in another life the Africans are most beloved, inasmuch as they receive the good things and truths of heaven more easily than others: they are particularly desirous to be called obedient, but not faithful; they say that Christians, by reason of their possessing the doctrine of faith, may be called faithful, but themselves not so, unless they receive it, or as they say, are capable of receiving it.

2005. I have discoursed with some who were in the ancient Church, and who then knew concerning the Lord that he was to come, and who fulfilled the good things of faith, but still fell away and became idolaters: they were in front towards the left, in a dark place, and in a miserable state; their speech was like the sound of a pipe of one tone, nearly void of any rational thought; they said that they had been there for several ages, and that

they are occasionally taken thence, to serve others for certain uses which are rare. From their state it was given to reflect on that of many Christians who are not outwardly, but inwardly idolaters, and drag the Lord in heart, consequently also the truths of faith, and to think what a sad waste this is another life.

GENESIS.

CHAPTER THE TWENTY-FIRST.

2006. THE Word of the Old Testament was formerly called *the law and the Prophets*; by the law were meant all the historical parts, which are the five books of Moses, the books of Joshua, of Judges, of Samuel, and of the Kings; by the Prophets were meant all the prophetical parts, which are those of Isaiah, of Jeremiah, of Ezekiel, of Daniel, of Hosea, of Joel, of Amos, of Obadiah, of Jonah, of Micah, of Nahum, of Habakkuk, of Zephaniah, of Haggai, of Zechariah, of Malachi, and also the Psalm of David. The historical parts of the Word are also called *Moses*, and hence instead of the law and the Prophets, it is usual to say *Moses and the Prophets*; the prophetical parts are called *Elias*, see the Preface to the eighteenth chapter of Genesis.

2007. As to what concerns the historical parts, all things contained therein are historically true, except what is written in the first chapters of Genesis, which are histories made, or things described in an historical form, concerning which see what has been said above in the explanation of those chapters: the historical parts, notwithstanding their being historically true, have still an internal sense, and in that sense, like the prophetical parts, treat solely of the Lord; they treat also of heaven and of the Church, and of the things of heaven and the Church, but as these things are of the Lord, therefore by them the historical parts of the Word respect the Lord, and hence they are the Word; all the historical relations are representative, and the particular expressions by which they are described are significative; that the historical relations are representative, may appear from what has been heretofore explained concerning Abraham, and will further appear from what remains to be explained, by the divine mercy of the Lord, concerning Isaac, and Jacob, and his twelve sons, concerning Egypt, and the sojourning of the people in the wilderness, and their entrance

into the land of Canaan, and concerning other subjects; that all the particular expressions by which these historical relations are described, are representative, appears also from what has been already shown, as that names signify things, Egypt signifying science, Ashur the rational mind, Ephraim the intellectual mind, Tyre knowledge, Zion the celestial Church, Jerusalem the spiritual Church, and so of the rest, in like manner expressions are significative, king signifying truth, priest good, and so in all other cases, as in the representative kingdom, city, house, nation, people, garden, vineyard, olive-yard, gold, silver, brass, iron, flesh, bones, bread, wine, oil, morning, day, light, and thus constantly, both in the historical and prophetic books, although they were written by various persons, and at different times, which constant signification could never have had place, unless the Word had come down from heaven. Hence it may be known, that there is in the Word an internal sense, as appears also from this consideration, that the Divine Word could not possibly treat of mere men, as of Abimelech, Isaac, Jacob, and their posterity, which was the worst of nations, of their kings, wives, sons, daughters, concubines, nephews, and the like, which subjects considered in themselves are not worthy to be mentioned in the Word, unless by them were represented and signified such things as concern the Lord's kingdom which are worthy to be mentioned.

3628. Agreeable to what has been above observed, are several passages in the Prophets, as that quoted v. 1898, and also this in Isaiah, "Mouth shall howl, Mouth wholly shall howl, for the foundations of Kir-harseth, ye moun howlers were cut, for the fields of Heshbon have failed, the vine of Sibmah; the Lords of the nations hewen the young shoots, even from Jazer have they reached, they have wandered in the wilderness, the young shoots thereof are plucked off, they have passed over the sea, therefore will I with weeping howl Jazer, the ruin of Sibmah; I will enter thee with my tears, O Heshbon, and Elusalah, because the shooting is fallen on thy vintage and on thy harvest;" (xvi. 7—9) and in Jeremiah, "The voice of a cry is in Hazon, weeping and great howling, Mouth is broken to pieces, her younger men have raised a cry to be heard, because in the going up of Lulith in weeping both grasp up weeping, because in the going down of Hazon the women have heard the cry of a branch. Judgment cometh to the head of the plain, to Hidon, and to Jehonah, and to Nephthah, and upon Ebron, and upon Nidab, and upon Beth-el-bethaim, and upon Kir-harsaim, and upon Beth-gumad, and upon Beth-meon, and upon Kerath, and upon Buzah;" (xviii. 3—5, 21—23) such are the prophetic parts of the Word in many passages, which would be of no use unless they had an internal sense, when yet it is necessary that the Word, as being Divine, should contain in it

the laws of the heavenly kingdom, into which man is about to come.

3009. But as to what concerns precepts of life, such as are all the laws of the Decalogue, and several injunctions contained in the law and the Prophets, these, inasmuch as they are serviceable to man's life, are of use in each sense, both the literal and the internal; the things contained in the literal sense were for the people of that time, who did not comprehend internal things, and the things contained in the internal sense were for the angels, who disregard things external; had not the precepts of the Decalogue also contained internal things, they would never have been promulgated in such a miraculous manner on Mount Sinai; for several injunctions contained therein, as that parents ought to be honored, that theft, murder, and adultery, should not be committed, that another's property should not be coveted, were precepts known even to the Gentiles, and prescribed in their laws, and which the children of Israel, as being men, ought to have known without such promulgation; but inasmuch as those precepts were serviceable to life in both senses, and were in external forms produced from internal, which correspond to each other, therefore they descended from heaven on Mount Sinai in so miraculous a manner, and in the internal sense were spoken and heard in heaven, whilst in the external sense they were spoken and heard on earth; so for example, when it was said, that they who honor their parents should prolong days on the earth, the angels in heaven by parents perceive the Lord, and by earth His kingdom, which they who worship Him from love and faith should possess for ever as sons and heirs; but men on earth by parents understood natural parents, by earth the land of Canaan, and by prolonging of days, years of natural life; so when it was said, "Thou shalt not steal," the angels in heaven perceived that they should take nothing from the Lord, and should not attribute to themselves anything of righteousness and merit; but men on earth understood the words as spoken of natural theft; that the commandment is just and true in both senses, is evident; so again, when it was said, "Thou shalt not kill," the angels in heaven perceived, that they should not bear hatred towards any one, and that they should not extinguish anything of goodness and truth in any one, but men on earth understood the words in relation to the natural murder of men like themselves; and so in the case of the other commandments.

CHAPTER XXI.

1. AND JANEAN visited Sarah, as He said; and Janean did to Sarah as He spoke.

2. And Sarah conceived and bare Abraham a son to his old age, at the stated time, as God spoke with him.

3. And Abraham called the name of his son born to him, whom Sarah bare to him, Isaac.

4. And Abraham circumcised Isaac his son, a son of eight days, as God commanded him.

5. And Abraham was a son of a hundred years, when Isaac his son was born to him.

6. And Sarah said, God hath caused laughter to me, every one that heareth will laugh to me.

7. And she said, Who would have said unto Abraham, Sarah shall suckle sons, because I have borne a son to his old age?

8. And the child grew, and was weaned, and Abraham made a great feast on the day when he weaned Isaac.

9. And Sarah saw the son of Hagar the Egyptian, whom she bare to Abraham, mocking.

10. And she said to Abraham, Cut out this handmaid and her son, because the son of a handmaid shall not inherit with my son, with Isaac.

11. And the word was exceedingly evil in the eyes of Abraham by reason of his son.

12. And God said to Abraham, Let there not be evil in thine eyes upon the boy, and upon thy handmaid; in everything that Sarah hath said to thee, hearken in her voice, because in Isaac shall seed be called to thee.

13. And also the son of the handmaid will I place into a nation, because he is thy seed.

14. And Abraham rose early in the morning, and took bread, and a flagon of water, and gave to Hagar; he placed them and the boy on her shoulder, and sent her away, and she went and wandered in the wilderness of Beersheba.

15. And the waters were wasted out of the flagon, and she cast the boy under one of the shrubs.

16. And she went and sat by herself away from him, removing herself far off about a bow-shot, because she said, Let me not see the death of the boy; and she sat afar off, and lifted up her voice, and wept.

17. And God heard the voice of the boy, and the angel of God cried to Hagar out of heaven, and said to her, What doest thou, Hagar? fear not, because God hath heard the voice of the boy, where he is.

18. Arise, take up the boy, and strengthen thine hand in him, because a great nation will I make him.

19. And Gen opened her eyes, and she saw a well of water, and went, and filled the fagot of water, and gave the boy to drink.

20. And Gen was with the boy, and he grew and dwelt in the wilderness, and was a shooter of the bow.

21. And he dwelt in the wilderness of Paran, and his mother took to him a wife from the land of Egypt.

22. And it came to pass at that time, that Abimelech said, and Phicol the chief of his army, to Abimelech, saying, Gen is with thee in all that thou doest.

23. And now swear to me unto Gen here, if thou hast fled to me, and to my son, and to my grandson; according to the kindness which I have done with thee, do with me, and with the land in which thou hast sojourned.

24. And Abimelech said, I will swear.

25. And Abimelech repented Abimelech, by reason of a well of water which the servants of Abimelech had taken away.

26. And Abimelech said, I have not known who hath done this word, and also thou hast not shown me, and also I have not heard, but to-day.

27. And Abimelech took flock and herd, and gave to Abimelech, and they both struck a covenant.

28. And Abimelech set seven ewe-lambs of the flock by themselves.

29. And Abimelech said to Abimelech, What are these seven ewe-lambs, which thou hast set by themselves?

30. And he said, Because thou shalt receive seven ewe-lambs from my hand, that it may be to me for a witness that I have digged this well.

31. Therefore he called that place Beer-sheba, because there they both swore.

32. And they struck a covenant in Beer-sheba; and Abimelech arose, and Phicol the chief of his army, and returned to the land of the Philistines.

33. And he planted a grove in Beer-sheba, and there he called on the name of the Gen of sterility.

34. And Abimelech sojourned in the land of the Philistines many days.

THE CONTENTS.

2610. THE subject here treated of, is an internal sense, is first concerning the Lord's Divine rational mind, which is represented by Isaac, verses 1—8.

2611. Next concerning the more human rational mind, that

then it was separated, which is the son of Hagar the Egyptian, verses 9—12.

2612. After this was separated, the spiritual Church is represented by the name, that is, by the son of Hagar, and also by the mother, concerning which Church and the state thereof, see verses 13—21.

2613. Concerning human rational things adjoined to the doctrine of faith, which is in itself Divine, verse 22 to the end.

2614. Posture with these things adjoined is Boorsheba, verses 14, 24, 28.

THE INTERNAL SENSE.

2615. Verse 1. *AND Jehovah visited Sarah, as He said, and Jehovah did to Sarah as He spoke.* *Jehovah visited Sarah*, signifies the presence of the Divine celestial in the Divine spiritual; *as He said*, signifies as He had promised; and *Jehovah did to Sarah*, signifies a state of union; *as He spoke*, signifies as He thought.

2616. *Jehovah visited Sarah.*—That hereby is signified the presence of the Divine celestial in the Divine spiritual, appears from the signification of *Jehovah*, as denoting the Divine celestial, that is, the Divine Good, or real Good, which as belonging to love and mercy is essential good; and from the signification of *visiting*, as denoting to be present; and from the signification of *Sarah*, as denoting the Divine spiritual, that is, Divine Truth, concerning which see n. 1468, 1481, 2063, 2066, 2077.

2617. *As He said*—That hereby is signified as He had promised, appears from the signification of *saying* in the historical parts of the Word, as denoting to promise, concerning which see n. 2238, 2240, 2444.

2618. *And Jehovah did to Sarah.*—That hereby is signified a state of union, namely, of the Lord's Divine spiritual in His Divine celestial, appears from the signification of *doing*, when it is said of the Lord's Divine, as denoting the all of effect, consequently of state; and from the signification of *Jehovah*, and also of *Sarah*, concerning which see n. 2616. As to what concerns the state of the union of the Lord's Divine spiritual in His Divine celestial, it is the very essential marriage of good and truth, whence comes the heavenly marriage, which marriage is the Lord's kingdom in the heavens and the earth, therefore the Lord's kingdom is so often in the Word called a marriage and compared to a marriage; the mysterious means whereof is, because from the marriage of Divine Good and Truth, and of

Divine Truth and Good in the Lord, seems all conjugal love, and thereby all love celestial and spiritual; the further mystery involved in these words, "Jehovah visited Sarah as He said, and Jehovah did to Sarah as He spoke," cannot be uttered, because they are incomprehensible, as comprehending the essential state of union of the Lord's Divine with His human, the appearances whereof are presented by the Lord before the angels by celestial light, and are illustrated by ineffable representations, but cannot be presented before men, inasmuch as they do not fall upon such things as belong to this world's light, yea, and are even rendered more obscure by descriptions taken from such things.

2619. *As He spoke*—That hereby is signified as He thought, appears from the signification of speaking, as denoting to think, concerning which see n. 2371, 2397; perceiving, which is signified by Jehovah saying, was from the Divine celestial, but thought, which is signified by Jehovah speaking, was from the Divine celestial by the Divine spiritual, therefore in the sense of the latter there is as it were a perception, namely, as He said, and as He spoke; but what it is to perceive from the Divine celestial, and to think from the Divine celestial by the Divine spiritual, is a subject which is not accommodated to the apprehension of men, even though most enlightened by the things which are of the light of this world; hence it is manifest, how there may be in the Word an infinity of other things which man cannot apprehend. That thought is grounded in perception, may be seen n. 1912, 2545: with respect to man, the case is this: it is good from which he perceives, but truth by which he thinks; good is of love and the affection thereof, consequently perception is thence, but truth is of faith, consequently thought is from truth; the former is signified in the Word by saying, but the latter by speaking; henceforth, when there is mention made of saying alone it sometimes signifies to perceive, and sometimes to think, because saying involves both.

2620. Verse 2. *And Sarah conceived and bore to Abraham a son to her old age, at the stated time, as God spoke with him.* Conceived and bore, signifies that it was and existed; Sarah to Abraham, signifies from the union of the Lord's Divine spiritual with the Divine celestial; a son, signifies the Divine rational; to her old age, signifies when the days were completed that what was human should be put off; at the stated time, signifies when the rational mind was such as to be susceptible; as God spoke with him, signifies as He willed.

2621. *Conceived and bore*—That hereby is signified that it was and existed, namely, as follows, the Divine rational mind from the union of the Divine spiritual with the Divine celestial of the Lord, appears from the signification of conceiving and bearing: that no other conceptions and births are meant, in the

internal sense of the Word, but spiritual and celestial, may be seen a 2384; but in the present case we meant Divine conceptions and births, because the subject treated of is concerning the Lord's rational mind made Divine, of whom, namely, the Lord, is principally predicated *To Be (esse)* and *To Exist (existere)*, for He alone is and exists. As to what further concerns being and existing, it appears as if they were nearly the same thing, but they are not so; every person and every thing has its being (*esse*) from conception, but its existing (*existere*) from birth, consequently, as conception is prior to birth, so is being prior to existing; the soul is the very essential being of man, but what is sensitive or corporeal is his existing, for the former exists in the latter; celestial and spiritual love is the very essential being (*esse*) of the regenerate man, but what is rational and what is sensitive, when it is influenced by that love, is his existing (*existere*); the case is thus with all and each of the things in the universe, for there is nothing given which has not its conception in order that it may be, and its birth in order that it may exist; which may also be illustrated by this consideration (but this is for the learned), that every effect has its cause, and every cause has its end, and the end is the being (*esse*) of the cause, and the cause is the existing (*existere*) of the end; in like manner the cause is the being of the effect, but the effect is the existing of the cause.

2022. *Sarah is Abraham*.—That hereby is signified from the union of the Divine spiritual with the Divine celestial, appears from the representation of Sarah, as denoting the Divine spiritual, or Divine Truth, concerning which see a. 1458, 1801, 2008, 2009, 2172, 2198, 2199, 2597; and from the representation of Abraham, as denoting the Divine celestial, or Divine Good, concerning which see a. 1060, 2011, 2172, 2198, 2201: concerning the union of the Divine spiritual with the Divine celestial, see what was said above, a. 2128.

2023. *A son*.—That hereby is signified the Divine rational mind, appears from the signification of son; son in the internal sense of the Word signifies truth, see a. 489, 494, 535; and whereas truth is the chief element in the rational mind, a. 2075, 2189, therefore the rational mind is also signified by son; but in the present case is signified the Divine rational, wherein good was the chief; this Divine rational is also represented by Isaac, who is the son here spoken of, of whom more will be said presently.

2024. *To his old age*.—That hereby is signified when the days were fulfilled that what was human should be put off, may appear from the signification of old age, as denoting a state when the human should be put off, and the Divine should be put on, concerning which see a. 2198; for Abraham was at that time a hundred years old, and that by this number is

signified a full state of *reception*, will appear in the explanation of verse 5.

2025. *At the stated time*—That hereby is signified when the rational mind was such as to become recipient, may appear from the signification of time: there are two things which, during man's life in the world, appear essential, because they are proper to nature, namely, space and time; hence to live in space and time is to live in the world or nature, but these two things become none in another life; still they appear in the world of spirits as something, by reason that spirits lately deceased have with them an idea of natural things, nevertheless they afterwards perceive that in the spiritual world there is neither space nor time, but instead thereof states, and that states in another life correspond to spaces and times in nature, to spaces states as to being (*esse*), and to times states as to existing (*existere*); concerning space or place see n. 1274, 1275, 1580, 1582, hence it may be evident to every one, what sort of idea it is possible man may have, whilst he is in the world or in nature, concerning those things which appertain to another life, and concerning several mysteries of faith, whilst he is unwilling to believe them, unless he can comprehend them by worldly and sensual things; for he must needs be led hereby to suppose, that if he should put off the idea of space and time, and especially if he should put off space and time themselves, he would be altogether annihilated, and thus that nothing would be left remaining with him, whereby he might be capable of feeling and thinking, but something confused and incomprehensible, when yet the case is altogether otherwise; the angelic life is such, which is of all lives the wisest and happiest; this is the reason why by ages in the Word are not signified ages in an internal sense, but states, consequently in this verse by old age is not signified old age; also that by numbers are not signified numbers, but certain states in particular, as by the number of a hundred years, of which we shall speak presently. From what has been said there it may appear, that by a stated time is signified a state when the rational mind was such as to become recipient. As to what concerns this point, namely, that the Lord's Divine rational mind was and existed from the union of the Divine spiritual with the Divine celestial, when the days were fulfilled for the putting off what was human, and when the rational mind was such as to become recipient, which things are signified, in an internal sense, by "Saul's conceiving and hearing to Abraham a son to his old age, at the stated time," it is to be observed, that the human began in the remotest of the rational mind, see n. 2102, 2194: and that the Lord successively advanced to the union of the human essence with the Divine, and of the Divine with the human, n. 1844, 2023, 2026; and this by His own proper power, n. 1021, 2025, 2026, 2060; by continual tempta-

sons and victories, n. 1737, 1843, 1692; and by continual revelations from His Divinity, n. 1616, 2500, and thus at length he expelled all the material humors, n. 1414, 1441, 2574, and that thus He made His Humanity Divine as to the rational mind, according to what is contained in this verse: hence it is evident how this expression is to be understood, "When the days were fulfilled that what was human should be put off, and when the rational mind was such as to become receptive," some idea of this matter may be formed from what is effected with those who are regenerated; the celestial things of love, and the spiritual things of faith, are not at once implanted in them by the Lord, but successively, and when man's rational mind is thereby become such as to be capable of receiving those things, then first he is regenerated, for the most part by temptations wherein he conquers; when this is effected, the days are fulfilled for putting off the old man and putting on the new; concerning the regeneration of man, see n. 677, 679, 711, 848, 968, 1566, 2475.

2026. *As God spoke with him*—That hereby is signified as He willed, may appear from the signification of speaking, as denoting to think, concerning which see n. 2371, 2586, 2619; but the reason why it here signifies to will is, because it is said that God spoke, for to think, when applied to the Divine Being, is to will.

2027. *Verse 3. And Abraham called the name of his son born to him, whom Sarah bore to him, Isaac.* Abraham called the name of his son born to him, signifies his quality as being Divine: whom Sarah bore to him, signifies to be said to exist from the Divine spiritual united to the Divine celestial: *Isaac*, signifies the Divine rational mind.

2028. *Abraham called the name of his son born to him*—That hereby is signified his quality as being Divine, appears from the representation of Abraham, as denoting the Lord in respect to the Divine Celestial, or the Divine Good, concerning which much has been said above; and from the signification of calling by a name, as denoting quality, concerning which see n. 144, 145, 1574, 1695, 2029, and from the signification of son, as denoting the rational mind, concerning which see n. 2023; also from the signification of born to him, as denoting to exist from the Divine; hence it is evident, that by Abraham calling the name of his son born to him, is signified his quality as being Divine. From these few words light is thrown upon three mysteries for the use of those who see in the internal sense; the first is, that the Lord's Divine Humanity existed from the essential Divinity, which subject is further treated of in this verse: The second is, that the Lord's Divine Humanity was not only conceived of Jehovah, but also born of Jehovah, hence the Lord, as to His Divine Humanity, is called the son

of God, and the Only-begotten, John i. 14, 18, 49; iii. 16, 18, 35, 36; v. 19—27, vi. 56; xii. 35; xiii. 37; xiv. 13, 14; xvii. 1; xxi. 51; in His answer with the other Evangelists. The third is, that the Lord's Divine Humanity is the name of Jehovah, that is, His quality, see John vi. 28.

2029. *Whom Sarah bore to him.*—That hereby is signified to be and to exist from the Divine Spiritual united to the Divine Celestial, appears from the signification of bearing, as denoting to exist, concerning which see n. 2024, and whereas birth implies conception, and birth or coming is from the Divine Spiritual, and conception or being from the Divine Celestial, which in the present case were united, hence to bear here signifies both to be and to exist; also from the representation of Sarah, as denoting the Divine Spiritual united to the Divine Celestial, concerning which see n. 1468, 1801, 2060, 2065, 2172, 2190, 2198, 2507. The mysteries contained in this verse are of too deep a nature to admit of any description, or even illustration by worldly things, being designed for angels alone, to which they are exhibited in the light of heaven by things ineffable.

2030. *That Isaac signifies the Divine rational,* appears from what has been said above concerning Abraham, Isaac, and Jacob, n. 1849, 2066, 2068, namely, that Abraham represents the supreme Divinity, Isaac His Divine rational, and Jacob His Divine natural, as will further appear from what follows concerning Isaac.

2031. *Verse 4. And Abraham circumcised Isaac his son, a son of eight days, as God commanded him. Abraham circumcised Isaac his son,* signifies the purification of the rational mind: *a son of eight days,* signifies a beginning and confirmation; *as God commanded him,* signifies according to Divine order.

2032. *Abraham circumcised Isaac his son.*—That hereby is signified the purification of the rational mind, appears from the signification of being circumcised, as denoting to be purified, concerning which see n. 2020; and from the representation of Isaac, as denoting the Divine rational mind, concerning which see n. 1820. That the Lord's first rational mind was born as with others, that is, by scientific and knowledge, was shown above in speaking of Jehovah, by whom that first rational mind is represented; this mind, inasmuch as it was born by scientific and knowledge, consequently by an external way, which is that of the senses and of sensual things, must needs partake of many things of a worldly nature, the ideas of the rational mind being supplied from the world, and this the more by reason of what was hereditary from the mother; these worldly things, and this hereditary state, were what the Lord successively expelled from His rational mind, and

this until it became such as to be capable of receiving the Divine, see n. 2024, 2026; then was born the Lord's Divine rational mind, which is represented by Isaac, see n. 2030, and this not by an external way, which is that of the senses and of external things, as the former rational mind, but by an internal way from the essential Divinity, see n. 2028, 2029; and whereas this was not effected at once, but successively, see n. 1000, 2030, therefore it was purified, and this continually, which is signified by what is here said, that Abraham circumcised his son, a son of eight days: that the Lord successively made His rational mind Divine, and was continually purifying it, appears also from what is written in John, "Jesus said, Father, glorify Thy name; those came therefore a voice from heaven, I have both glorified it, and will glorify it again," (ii. 28.) that to glorify is to make Divine, may be seen, n. 1463, 1970. By circumcision also is the ancient Church, nothing else was represented and signified but the purification of man from all vice and the love of the world, and thus likewise successively and continually, see n. 2030, 2045, 2046, 2047, especially when he is born anew, or when he is made regenerate, for then the Lord flows-in by an internal way, that is, by the good of conscience, and separates successively and continually those things which adhere in consequence of hereditary and actual evil.

2033. *A son of eight days.*—That hereby is signified beginning and continuation, appears from the signification of the eighth day, on which circumcision was performed, as denoting every beginning, consequently continuation, concerning which see n. 2044.

2034. *As God commanded him.*—That hereby is signified according to Divine Order, appears from the signification of God commanding, or of the commandments; the commandments of God, or the things which God has commanded, have all and each of them relation to Divine Order, inasmuch that Divine Order is nothing but a perpetual commandment of God: wherefore to live according to the commandments of God, and in the commandments of God, is to live according to Divine Order, and in Divine Order; hence it is, that by God's commanding is here signified according to Divine Order. It was according to Divine Order that every male should be circumcised on the eighth day from his nativity, not that circumcision entailed anything, or that they who were circumcised entered into the kingdom of God in preference to the uncircumcised; but because such a rite in the representative Church corresponded to purification of heart, concerning which correspondences, by the divine mercy of the Lord, we shall speak elsewhere; that the heart, that is, the interior of man, was successively and continually to be purified from the evils of lust, and

from the false principles of the phantasm originating therein, is according to Divine Order, the commandments concerning purification of the heart having all and each of them relation to Divine Order; in proportion therefore as man lives in these commandments, in the same proportion he lives in Divine Order; and in proportion as he lives in Divine Order, in the same proportion all things are disposed in him by the Lord, according to the order which prevails in the heavens from the Lord, namely, as well as to things rational as in relation to things sensible: hence man becomes a little heaven corresponding to the grand heaven.

2020. Verse 5. *And Abraham was a son of a hundred years, when Isaac his son was born to him.* *Abraham was a son of a hundred years,* signifies a full state of wisdom; *when Isaac his son was born to him,* signifies when the Lord's rational mind was made Divine.

2026. *Abraham was a son of a hundred years.*—That hereby is signified a full state of wisdom, appears from the signification of a hundred, as denoting what is full, of which we shall speak presently; and from the signification of years, as denoting a state, concerning which see n. 432, 487, 488, 494, 503, in the present case a state of wisdom. What is meant by a full state of the wisdom of the Lord's Divinity with His Humanity, or, what is the same thing, with the rational, for the humanity begins in the inmost of the rational, see n. 2106, 2194, cannot be so well explained to the apprehensions, nevertheless it may be illustrated by those things which with man are called a full state, when he is reformed and regenerated; it is well known, that man is not capable of being regenerated except in an adult age, because he then first obtains to perfect strength of reason and judgment, and then can receive good and truth from the Lord; before he comes into this state, he is prepared of the Lord by the inclination of such things into him as may serve for a ground to receive the seeds of truth and good, which things are the several states of innocence and charity into which he is led, and also the knowledges of good and truth which he receives, with the thoughts thence derived, and this is effected for several years before he is regenerated; when man has unified these things, and is thereby prepared, then his state is said to be full, for then his intentions are fully disposed to receive; all these things in man with which he is gifted of the Lord before regeneration, and by which he is regenerated, are called remains, which in the Word are signified by the number ten, see n. 573, 1738, 2284, and also by a hundred, when the state is full, for regeneration; this may serve by way of illustration, to shew what is signified by a full state of wisdom of the humanity with the Divinity in the Lord, namely, when He of His own proper power, by temptation combats and victories, and by the

powers of Divine wisdom and intelligence, had procured to Himself such a measure of the Divine in the human, that is, in the rational mind, that He could unite what was essentially Divine with what was Divine acquired in the rational mind: in order that this state might be represented, it came to pass, that although Abraham had sojourned several years in the land of Canaan, yet Isaac was not born until Abraham was a hundred years old: these are the mysteries which are contained in the number of a hundred years, which was the age of Abraham: that the number hundred signifies what is full, may appear also from other passages in the Word, as in Luke, "There shall not be thence any more an infant of days, and an old man who hath not filled his days, for the child a son of a hundred years shall die, and the man a son of a hundred years shall be accounted," (Luk. 15 ;) where hundred manifestly denotes what is full, for it is said, there shall not be any more an infant of days, and an old man who hath not filled his days, and a child and a stranger of a hundred years, that is, when his state is full: so in Matthew, "Every one who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold, and shall inherit eternal life," (Mat. 19; Mark 10: 29, 30 ;) where hundred-fold denotes what is full, or the good measure, poured down, shaken together, and running over, spoken of in Luke (xii. 35). so in Luke, "Other seed fell on good ground, and springing forth brought forth fruit a hundred-fold," (Luk. 8; Matt. xiii. 8, 23; Mark 4: 20 ;) where hundred also denotes what is full, which number would not have been mentioned unless it had had that signification: in like manner where the Lord is a parable speaks of the debtors, "That one owed a hundred measures of oil, and another a hundred measures of wheat," (Luke xvi. 5-7 ;) so also in other places where mention is made of a hundred: the case is similar in respect to thousand, concerning which number see n. 2573.

2537. *When Isaac his son was born to him*—That hereby is signified when the Lord's rational mind was made Divine, appears from the signification of being born, as denoting to exist, concerning which see n. 2584, 2521, 2529; and from the representation of Isaac, as denoting the Divine rational mind, concerning which see n. 2530; this is said to be born to Abraham, when it was made Divine, as also above, verse 3, "Abraham called the name of his son born to him," see n. 2528.

2538. Verse 8, 7. *And Sarah said, God hath caused laughter to me, every one that heareth will laugh to me. And she said, Who would have said to Abraham, Sarah shall multiply even, because I have borne a son to her old age?* Sarah said, signifies perception from the Divine spiritual: God hath caused laughter to me, signifies the affection of celestial truth: every one that

Isaac shall laugh to me, signifies that all things therein should have affection; *and she said*, signifies thought; *If he would have said to Abraham, Sarah shall suckle me?* signifies that the Lord by His own power implanted the human with the Divine; *because I have borne a son to his old age*, signifies that this was effected when the days were fulfilled.

2639. *Sarah said*.—That hereby is signified perception from the Divine spiritual, appears from the signification of saying, as denoting to perceive, concerning which see above in many places; and from the representation of Sarah, as denoting the Divine spiritual or Divine truth, concerning which see n. 2622.

2640. *God hath caused laughter to me*.—That hereby is signified the affection of celestial truth, appears from the signification of laughter, as denoting the affection of truth, concerning which see n. 2672, 2319; and from the signification of God causing, as denoting the celestial degree wherein that affection originated.

2641. *Every one that heareth shall laugh with me*.—That hereby is signified that all things therein should have affection, appears from the signification of hearing and of laughing; to hear in the Word is spoken of the things of the affection, but to see is spoken of the things of thought, as may appear from many passages in the Word, and also from correspondences, see n. 2612; in the present case, inasmuch as the subject treated of is concerning the affection of celestial truth, it is said, "Every one that heareth," by which are signified all things of affection; that to laugh is to be affected with truth, or to have the affection of truth, see n. 2692, 2616, 2640.

2642. *And she said*.—That hereby is signified thought, appears from the signification of saying, as denoting to perceive, and also to think, concerning which see above in many places, particularly n. 2619.

2643. *If he would have said to Abraham, Sarah shall suckle me?*.—That hereby is signified that the Lord by His own power implanted the human with the Divine, appears from the representation of Abraham, and also of Sarah; and from the signification of suckling and of milk. That Abraham represents Divine Good, and Sarah Divine Truth, was shown above; that milk (suck) is what is spiritual from a celestial origin, or truth grounded in good, may be seen, n. 2194, consequently to give milk, or to suckle, is to implant it; that *me* are truths, in the present case truths in the rational mind, appears from the signification of *me*, n. 480—491, 533; that hereby is signified in an internal sense, that the Lord by His own power implanted the human with the Divine, is, because Divine Truth is the same thing as the Divine Human, of which when it is said that it suckles *me* to Abraham, thereby is signified that it implanted the human with the Divine, and as being human, it

was by its own power: but these things hardly admit of a clearer explanation, and if more should be said concerning them, they would but be rendered more obscure, for being in themselves Divine, and capable of being exhibited to the angels only by things celestial and spiritual, in case they were declared to man in any more elevated style, they would fall upon the material and corporeal ideas which belong to man. Moreover, it is to be observed, that the Lord's Divine rational mind, as to its quality when it was first born, is described in these words, *God hath caused laughter to me, every ear that heareth shall laugh with me: and she said, Who would have said to Abraham, Sarah shall suckle sons?* for it was an ancient custom, when an infant was born, to give it a name significative of a state, and that the state should then also be described, as when Cain was born to Adam and Eve (Gen. iv. 1); and when Seth was born to them (Gen. iv. 25); and when Noah was born to Lamech (Gen. v. 31); and when Esau and Jacob were born to Isaac (Gen. xxv. 24, 26); and when the twelve sons were born to Jacob (Gen. xxx. 16—35; xxx. 6, 8, 11, 13, 16, 20, 24; xxxv. 18); and when Pharez and Zarah were born to Tamar (Gen. xxxviii. 29, 30); and when Manasseh and Ephraim were born to Joseph (Gen. xli. 51, 52); and when Gershom and Eliezer were born to Moses (Exod. ii. 22; xvii. 3); what all these represent, and what they signify in an internal sense, is involved in the description adjoined to the name which was given; the name is the name here in respect to Isaac; but what is involved appears in some measure from the summary explanation above; nevertheless, deeper mysteries are contained therein, which being Divine, are incapable of being expressed by any forms or formulas of words.

2644. *Sarah I have borne a son to her old age.*—That hereby is signified that this came to pass when the days were fulfilled, appears from the explanation of nearly the same words in verse 2, concerning which see n. 2421—2424.

2645. *Verse 8. And the child grew and was weaned, and Abraham made a great feast on the day when he weaned Isaac. And the child grew,* signifies the further perfection of the Lord's rational mind: and *was weaned,* signifies the separation of what was merely human rational: and *Abraham made a great feast,* signifies dwelling together and union: on the day when he weaned Isaac, signifies a state of separation.

2646. *The child grew.*—That hereby is signified the further perfection of the Lord's rational mind, appears from the signification of growing, as denoting to be perfected; and from the signification of child, or son, as denoting the Lord's Divine rational mind, concerning which see n. 2423.

2647. *And was weaned.*—That hereby is signified the separation of what was merely human rational, appears from the

signification of being weaned, as denoting to be separated, as infants are separated from the mother's breasts : that the merely human rational was separated, is farther described in this chapter, and is represented by the son of Hagar, in that he was put out from the house.

2648. *Abraham made a great feast.*—That hereby is signified exaltation and union, appears from the signification of a *feast*, as denoting dwelling together, concerning which see n. 2341, and in the present case denoting also union, inasmuch as the subject treated of is concerning the Lord, whose humanity was united to the Divine, and the Divinity to the humanity, and whereas this union is treated of, it is called a great feast.

2649. *On the day when he weaned Isaac.*—That hereby is signified a state of separation, appears from the signification of *day*, as denoting state, concerning which see n. 23, 487, 488, 493, 898; and from the signification of being weaned, as denoting to be separated, concerning which see n. 2647. From the first verse of this chapter the subject treated of is concerning the union of the Lord's Divine Essence with the Human, in this order; concerning the presence of the Divine in the Human, for the sake of union, verse 1. Concerning the presence of the Human in the Divine, that concerning reciprocal union, respecting which see n. 2004, verse 2. That by virtue of that union, the humanity was made Divine, verse 3. And this successively and continually during the Lord's abode in the world, verse 4. And that this commenced when the rational mind was in a state of moving, verse 5. The state of union as to its quality is described, with several significations, verses 6, 7 : what now follows is concerning the separation of what was human from the mother, which subject is continued even to verse 13; which separation is signified in this verse by the weaning of Isaac, and in the following verses is represented by Hagar's son, in that he was sent away from the house, and whereas the union of the Lord's Divinity with His humanity, and of the humanity with the Divinity, is the essential marriage of good and of truth, and consequently is the celestial marriage, which is the same thing as the kingdom of God, therefore mention is made of a great feast which Abraham made when Isaac was weaned, whereby is signified the commencement of the marriage, or the first union, which feast, as also the weaning, would never have been mentioned unless some deep wisdom had been signified thereby. Inasmuch as what now follows is concerning the separation of the former human, which the Lord had from the mother, and lastly concerning its full rejection, it is to be observed, that the Lord successively and continually, even to the last period of His life in the world, when he was glorified, separated from Himself and put off that which was merely human, namely, what He derived from the mother, till at length He was no longer her

son, but the son of God, as well as with respect to activity as to conception, and thus became one with the Father, and Himself Jehovah: that He separated from Himself and put off all the human which He had from the mother, so that He was no longer her son, appears plain from the Lord's words in John, "When they wanted wine, the mother of Jesus said to Him, They have no wine; Jesus said unto her, What do I care to thee, woman?" (ii. 3, 4.) and in Matthew, "Then said one unto Him, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee; but Jesus answering said to him that had told him, Who is My mother, and who My brethren? and stretching forth His hand over His disciples He said, Behold My mother, and My brethren; for whosoever shall do the will of My Father, who is in the heavens, the same is My brother, and sister, and mother," (xii. 47—49; Mark iii. 32—35; Luke xii. 26, 27;) and in Luke, "A certain woman of the people lifting up her voice said unto Him, Blessed is the womb which bare Thee, and the paps which Thou hast sucked; but Jesus said, Blessed are they who hear the Word of God and keep it," (xi. 27, 28;) where when the woman spoke of a mother, the Lord spoke of those above-mentioned, namely, Whosoever shall do the will of My Father, the same is My brother, My sister, and mother, which is the same thing with what is here said, Blessed are they who hear the Word of God and keep it; so in John, "Jesus seeing the mother, and the disciple standing by whom He loved, said to His mother, Woman, behold thy son; then said He to the disciple, Behold thy mother, whosoever from that hour the disciple took her to himself;" (xix. 25, 27,) from which words it is evident, that the Lord spoke to her expressly to what she thought when she saw Him on the cross, but still He does not call her mother, but woman, and transfers the name of mother to those who are signified by the disciple, whence He said to the disciple, Behold thy mother: this appears still more manifestly from the Lord's words in Matthew, "Jesus asked the Pharisees, saying, What think ye concerning Christ? whose son is He? They say unto Him, David's. He said unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit on My right hand, until I make Thine enemies Thy footstool; & David therefore said unto the Lord, How is He his son?" (xii. 34, to the end; Mark xii. 33—37; Luke xii. 42—44;) thus He was no longer the son of David as to the flesh. As to what farther concerns the separation and putting off the natural human, it is to be observed, that it is unreasonable in those who form merely corporeal ideas concerning the Lord's humanity, and think of it as of the humanity of another man, whereby they are offended at it, such persons are not aware that such as the life is, such is the man, and that the Lord had by conception a Divine essence of life

or Achena, and that a like use of life obtained existence in His humanity by union.

2450. *Verec D. And Sarah saw the son of Hagar the Egyptian, whom she bore unto Abraham, mocking.* *Sarah* *see*, signifies the Lord's intuition from the Divine spiritual: *the son of Hagar the Egyptian*, signifies into the rational mind merely human; *Hagar the Egyptian* is the affection of the sciences, whence that rational mind was born, as of a mother; *whom she bore to Abraham*, signifies that it existed from the Divine celestial as a father: *mocking*, signifies not in concord with and favoring the Divine rational.

2451. *Sarah* *see*—That hereby is signified the Lord's view from the Divine spiritual, appears from the signification of seeing, as denoting to understand, concerning which see n. 1657, 2150, 2305, which is the same thing as viewing by the mind's vision; and from the representation of Sarah, as denoting the Divine Spiritual or Divine Truth, concerning which see n. 2422: by Sarah's seeing is signified that the Divine spiritual viewed, which is the same thing as the Lord's viewing from the Divine Spiritual.

2452. *The son of Hagar the Egyptian*—That hereby is signified the rational mind merely human, and that Hagar the Egyptian is the affection of sciences whence that rational mind was born as of a mother, appears from the signification of son, namely, of Ishmael, as denoting the Lord's first rational mind, concerning which see above, Gen. xvi, breeding of Hagar and Ishmael; and from the representation of him, and of Hagar the Egyptian his mother, concerning which see also the same chapter: that the Lord's first rational mind, or that which was merely human, was conceived of the Divine Celestial as a father, and born of the affection of sciences as a mother, may be seen n. 1885, 1896, 1902, 1910.

2453. *Whom she bore to Abraham*.—That hereby is signified that it existed from the Divine Celestial as a father, appears from the signification of bearing, as denoting to exist, concerning which see n. 2021, 2029; and from the representation of Abraham, as denoting the Divine Celestial, concerning which see n. 1065, 2011, 2172, 2198, 2504: that that rational mind existed from the Divine Celestial as a father, may be seen n. 1885, 1896, 1902, 1910.

2454. *Mocking*—That hereby is signified not in concord with and favoring the Divine rational mind, may appear from the signification of mocking, as denoting an affection contrary to that which is not in concord with and doth not favor itself. In the foregoing verse it was said that the child grew, and was weaned, and that Abraham made a great feast when he weaned Isaac, by which words were signified, that when the Lord's rational mind was made Divine, the former rational should be

separated; therefore here immediate mention follows concerning the use of Hagar the Egyptian, by whom that former rational is understood, according to what was shown in the explanation of the sixteenth chapter above, where Ishmael and Hagar are treated of; hence also it is manifest, that the things contained in the internal sense of the Word are connected together in a conditional series. With respect to the Lord's first rational mind, inasmuch as it was born like the natural mind with other men, namely, by sciences and knowledges, it must needs be in the appearances of truth, which appearances are not truths in themselves, as may appear from what was adduced above, n. 1911, 1930, 2194, 2203, 2209, 2519; and being in the appearances of truth, it was impossible that truths without appearances, such as are Divine Truths, could be in contact with it, or could fever it, as well because it has no conception of them, as because they are in contrariety to it; as for example; the human rational mind, which has its birth from worldly things by means of the senses, and is afterwards formed of things analogous to what are worldly by sciences and knowledges, if it were to be told that it did not live of itself, but that it appeared to it as if it lived of itself, it would ridicule or mock at such information, especially if it were to be told further, that he lives more, that is, more wisely and more intelligently, more blessedly and more happily, who is more confirmed in the belief that he does not live of himself, and that this is the life of the angels, particularly of those who are celestial, and the nearest or nearest to the Lord; for they know that no one lives of himself, except Jehovah alone, that is, the Lord. The same rational mind would further mock, if it were to be told that it had no (real) self-hood, but that it is a fallacy or appearance that it has such a self-hood, and still more if it were to be told, that the more it is confirmed in the fallacy that it has such a self-hood, so much the less it has it, and contrariwise; in like manner if it were to be told further, that whatever it thinks and acts from self-hood is evil, although it may be in itself good; and that it is never truly wise, until it believes and perceives that all evil is from hell, and all good from the Lord; all the angels are in this belief, yea, in this perception, and yet they have a more abundant self-hood than all others, but they know and perceive that it is from the Lord, and yet that it appears altogether as their own. Again, the same rational mind would mock if it were to be told that in heaven they are the greatest who are the least, and that they are the wisest who believe and perceive themselves to be least wise, and that they are the happiest who desire others to be most happy, but themselves least so, and that heaven consists in desiring to be beneath all, but hell in desiring to be above all; consequently, that in the glory of heaven there is nothing at all of the glory

of this world. In like manner the same rational mind would mock, if it were to be told that in another life there is nothing of space and time, but that there are states according to which are appearances; and that the life is more colossal in proportion as it is more removed from the things of space and time, and approaches nearer to those things which are eternal, whereas there is nothing that has any connection with time, or with anything analogous thereto, and so in innumerable other instances. That such things were in the merely human rational mind, and that therefore this rational mind mocked at Divine things, was seen by the Lord, and from His Divine spiritual, which is here signified by Sarah seeing the son of Hagar the Egyptian, see n. 2054, 2055: that man, from what is interior, can look into those things of himself which are beneath, is known by experience to those who are in perception, and even to those who are principled in conscience, for they are so far as to reprove or check their own thoughts: hence the regenerate are enabled to see what was the quality of the rational mind which they had before regeneration; but such perception with man is from the Lord, whereas the Lord's perception was from Himself.

2053. Verse 10. *And she said unto Abraham, Cast out this bondmaid and her son, because the son of this bondmaid shall not inherit with my son, with Isaac. She said unto Abraham,* signifies perception from the Trinity: *Cast out this bondmaid and her son,* signifies that the things of the merely human rational mind should be exterminated: *because the son of this bondmaid shall not inherit with my son, with Isaac,* signifies that the rational mind merely human could not have a common life with the rational essentially Divine, either as to truth or as to good.

2054. *She said unto Abraham.*—That hereby is signified perception from the Divine, appears from the signification of saying to the historical parts of the Word, as denoting to perceive, concerning which much has been said above; and from the representation of Abraham, as denoting the Divine Celestial or Divine Good, concerning which see n. 2053.

2055. *Cast out this bondmaid and her son.*—That hereby is signified that the things of the rational mind merely human should be exterminated, appears from the signification of casting out, as denoting to exterminate; and from the signification of bondmaid, as denoting the affection of things rational and scientific, consequently the good of those things, concerning which see n. 2047; and from the signification of son, as denoting the truth of that rational mind, concerning which see n. 204, 209, 215, 217; but it is apparent good and truth which are spoken of in relation to this first or merely human rational mind, and hence it is, that by casting out this bondmaid and her son, is signified that the things of the rational mind merely human should be exterminated. How the man is in regard to the ac-

termination of the first rational mind, when the Divine superadded, has been said and shown above in many places, but inasmuch as the subject is here more particularly treated of, therefore it may be expedient to explain it further in a few words. There being to every man who is regenerated two rational minds, one before regeneration, the other after regeneration: the first, which is before regeneration, is procured by exercises of the senses, by reflections on things in civil and moral life, by the sciences, and by reasonings grounded therein and directed thereby, and also by knowledge of things spiritual derived from the doctrine of faith, or from the Word, but these things at that time enter no farther into man than a little above the ideas of the corporeal memory, which ideas are respectively up to this time material; whatsoever, therefore, he then thinks is grounded in such things, or resemblances of such things formed comparatively or analogically, in order that they may be comprehended together at one view by the interior or intellectual sight; such is the nature of the first rational mind, or of that which exists before regeneration. But the rational mind after regeneration is formed of the Lord by the affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational mind, and thus the things therein which are in concord with, and favor these affections, are made alive, whilst other things are separated thence, as of an ear, till at length spiritual goodness and truths are bound together as it were into little bundles, the things not agreeing therewith, and not capable of being united, being rejected as it were to the circumference: and this successively, in proportion to the increase of spiritual goodness and truths with their affections; hence it is evident what is the quality of the second rational. How the case is in regard to these things, may be illustrated by comparison with the fruit of trees; the first rational mind is in the beginning like untimely fruit, which successively ripens, till the seeds within are deposited in it; and when it is of such an age as to begin to separate itself from the tree, then is its state full, concerning which state see above, p. 162: but the second rational mind, with which man is gifted by the Lord, when he is regenerated, is like the same fruit in good ground, in which there is a daisy, or cress, of those parts which encompass the seeds, and the seeds themselves shoot forth from their inmost parts, and emit a root, and also a stem above ground, which grows into a new tree, and unfolds itself, till at length it is multiplied into new fruits, and afterwards into gardens and paradise, according to the affections of good and of truth which are received (see Matt. xiii. 31, 32; John vi. 34). But inasmuch as examples are most convincing, let us take an example from the self-love which man has before regeneration, and the self-love which he has after regeneration;

by virtue of the first rational mind which he procures to himself by the means above-mentioned, man believes that he thinks what is true, and does what is good, from himself, consequently from self-love, and this first rational mind cannot receive otherwise, even though it be instructed that all the good of love and all the truth of faith is from the Lord; but when man is regenerated, which is in his adult age, by virtue of the second rational mind, with which he is gifted of the Lord, he begins to think that goodness and truth are not from himself, or from the self-love, but from the Lord, yet still that he does good and thinks truth as from himself, see n. 1037, 1047; in this case, the more he is confirmed herein, so much the more is he brought to the light of truth on the subject, till at length he believes that all good and all truth are from the Lord, and then the self-love of the former rational is successively separated, and man is gifted of the Lord with a celestial self-love, which is the self-love of the new rational mind. Let us take another example: the first rational mind in the beginning is acquainted with no other love than self-love and the love of the world, and though it is informed that heavenly love is altogether different from these, yet it does not comprehend it; and afterwards, when it does anything that is good, it perceives no other delight thence arising but from the thought of meriting favour and approbation, or of being reputed a good Christian, or of securing thereby eternal happiness; but the other rational mind, with which man is gifted of the Lord by regeneration, begins to be made sensible of delight in goodness and truth themselves, and to be affected with this delight, not for the sake of anything of its own, but for the sake of goodness and truth, and being led to do good by this delight, it then rejects all ideas of self-merit, till at length it reasons it as unnecessary; this delight successively increases in this rational mind, and becomes blessed, and in another life happy, and its essential heaven. Hence then it may appear how the case is in respect to each rational mind in man who is regenerated. But it is to be observed, that with man, although he is regenerated, still all and each of the things of the first rational mind remain, and are only separated from the other rational mind, and this miraculously of the Lord; whereas the Lord utterly exterminated the first rational mind, so that nothing thereof remained, inasmuch as what was merely human and the Divine cannot abide together; hence He was no longer the son of Mary, but Jehovah as to each essence.

2028. *Because the son of this land shall not inherit with my son, said Isaac.*—That hereby is signified that the rational mind merely human could not have a life in common with the rational mind essentially Divine, either as to truth or as to good, appears from the signification of inheriting, as denoting to have another's life, of which we shall speak presently;

and from the signification of the son of a handmaid, as denoting a rational mind merely human as to truth and as to good, concerning which see n. 2037; and from the signification of my son Isaac, as denoting the Divine rational as to truth, which is my son, and as to good, which is Isaac, concerning which see n. 2033, 2030; that Isaac is the Divine rational mind as to good, appears from the signification of laughter, whence he had his name, as denoting the affection of truth or the good of truth, see verses 6, 7, n. 2040, 2041, 2043, hence it is evident that by these words, "The son of this handmaid shall not inherit with my son, with Isaac," is signified that the rational mind merely human could not have a life in common with the Divine rational mind either as to truth or as to good; that it cannot have a life in common, appears from this single consideration, that the Divine is essential life itself, and thus has life in itself, whereas the mere human mind is an organ of life, and thus has not life in itself: the Lord's human mind, when made Divine, was no longer an organ of life, or a recipient of life, but was essential life itself, such as belongs to Jehovah Himself. He had this first by virtue of a real conception from Jehovah, as evidently appears from the Lord's own words, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," (John i. 26;) the Divine human is what is called the Son, see n. 1729, 2153, 2628; so again, "In Him was life, and the life was the light of men," (John i. 4;) again, in the same Evangelist, "Jesus said, I am the way, the truth, and the life," (iv. 6;) again, "Jesus said, I am the resurrection and the life, he that believeth on Me, though he die, yet shall he live," (vi. 25;) and again, "The food of God is He who cometh down from heaven, and giveth life to the world," (vi. 33;) but that man is not life, but an organ or receiver of life, may be seen, n. 2023, and in many other places; hence it may appear evidently, that when the Lord was made Jehovah even as to the humanity, what was not life in itself, that is, what was merely human, was expelled; and this is signified by the son of the handmaid not inheriting with the son Isaac. That to inherit, is an eternal sense, when it is spoken of the Lord, signifies to have the life of the Father, consequently to have life in Himself, and when it is said of man, that it signifies to have the Lord's life, that is, to receive life from the Lord, appears from several passages of the Word; to have life in Himself is the very case of life, that is, Jehovah; but to have the Lord's life, or to receive life from the Lord, is to receive the Lord by love and faith, and inasmuch as all such are in the Lord, and see the Lord's, therefore they are called heirs and his sons. In the Word of the Old Testament inheritance is spoken as well of what is celestial or good, as of what is spiritual or truth, but still it is differently expressed as predicated of each, and when said of the former, we may interpret

the expression by *possessing hereditarily*, but when said of the latter, by *inheriting*: the former expression also, in the original tongue, implies possession, but the latter implies derivation thereon, just as in the case with what is celestial in regard to what is spiritual, or with good in regard to truth; in this sense, where by Isaac is represented the Divine rational, or the Divine human of the Lord, the expression used has relation to possession by hereditary right, because the Lord's Divine human is alone possessor *in heir*, as He Himself teaches in the parable (Matt. xxi. 33, 37, 38; Mark xii. 7; Luke xii. 14); and He everywhere declares, that all things of the Father are His. That to possess hereditarily, and to inherit, when it is mentioned in the Word concerning men, signifies to receive life from the Lord, consequently to receive eternal life and heaven, for they alone receive heaven who receive the Lord's life, appears from the Revelation, "He that overcometh shall hereditarily receive all things, and I will be to him a God, and he shall be to Me a son," (xii. 7) and from Matthew, "Every one that hath left houses, or brethren, or sisters, for My name's sake, shall receive a hundred-fold, and shall obtain the inheritance of eternal life," (xix. 29; xxi. 31; Mark x. 17; Luke xvi. 12) heaven is here called eternal life, in other places simply life, as in Matt. xvi. 3, 9; xii. 17; John vi. 35; v. 24, 26; by reason that the Lord is essential life, and whosoever receives His life, He is in heaven. So in David, "God shall save Zion, and shall build the cities of Judah, and they shall dwell there, and shall possess it hereditarily, and the seed of his servants shall inherit it, and they that love his name shall dwell therein," (Psalm lxx. 36, 36) where to possess hereditarily is spoken of those who are principled in celestial love, and to inherit is spoken of those who are principled in spiritual love: so in Isaiah, "He that trusteth in Me shall inherit the earth, and shall possess hereditarily the mountain of My holiness," (Isa. 58) in like manner in Moses, "I will lead you to the land upon which I have lifted My hand, to give it to Abraham, Isaac, and Jacob, and I will give it for an hereditary possession," (Exod. vi. 8) which words in the sense of the latter signify that the land of Canaan should be given to them for an hereditary possession, which was the case; but in an internal sense they signify, that heaven should be given to those who are principled in love and faith to the Lord, for as the Lord is represented by Abraham, Isaac, and Jacob, so by the same is signified essential love and essential faith, consequently those who are principled in love and faith, and thus those who are in the Lord: the same is also signified by Abraham, Isaac, and Jacob, with whom many shall sit down in the Kingdom of the heavens (see Matt. xiii. 12); for in heaven it is not known who Abraham, Isaac, and Jacob are, but it is only

known what is represented and signified by them, in like manner what by sitting down and eating with them; for that all names in the Word signify things, may be seen, n. 1224, 1254, 1276, 1288; and that the land of Canaan is the heavenly Canaan, or heaven, may be seen, n. 1262, 1267, 1268, which is also simply called earth or land, n. 1412, 1467, 1763, 2571; as also in Matthew, "Blessed are the meek, for they shall inherit the earth," (v. 5.)

2026. Verse 11. *And the word was exceeding evil in the eyes of Abraham, by reason of his son.* The word was exceeding evil in the eyes of Abraham, signifies the Lord's first state when he thought of separating himself from that rational mind; by reason of his son, signifies on account of this that he loved that rational mind.

2028. *The word was exceeding evil in the eyes of Abraham.*—That hereby is signified the Lord's first state, when his thought of separating himself from that rational mind, namely, that it was a state of grief arising from love, may appear without explanation.

2031. *By reason of his son.*—That hereby is signified on account of this that he loved that rational mind, appears from the signification of son, namely, of the handmaid, as denoting the rational merely human, or the first rational mind, concerning which see above. The reason of grief in the present case is not indeed mentioned, but still it is manifest from what follows that it arose from love, for it is said, "By reason of his son," which son is treated of in what follows from verse 12—21; in order, however, to see more clearly the cause of grief in the present case, and why it is said the word was exceeding evil in the eyes of Abraham by reason of his son, it may be expedient to attend to the following observations; the Lord came into the world not to save the colonial, but the spiritual; the most ancient Church, which was called *canan*, was colonial, and if this had remained in its integrity, there would have been no need for the Lord to be born man, wherefore as soon as that Church began to decay, the Lord forewarned that the colonial Church would entirely perish from off the earth, and therefore immediately at that time a prediction was made concerning the Lord's coming into the world (Gen. iii. 15); after the time of that Church, there was no longer a colonial Church, but a spiritual Church; the ancient Church, which was after the flood, was a spiritual Church, concerning which much was said in the beginning of this work, this Church, or they who were of the spiritual Church, could not have been saved unless the Lord had come into the world; this is what is meant by the Lord's words in Matthew, "They that are sound have no need of a physician, but they that are sick; I come not to call the righteous, but sinners to repentance," (ix. 12, 13) and also by these words, "And I have other sheep, which are not of this

sold; those also must I bring with Me, and they shall hear My voice, and they shall become one flock, and one shepherd," (John 1. 18.) also by the parable concerning the hundred sheep (Matt. xix. 11—13): now since by Isaac, as the Lord's Divine rational mind is represented, so also are signified the celestial, who are called heirs; and since by Ishmael, as the Lord's rational mind merely human is represented, so also are signified the spiritual, who are called sons, according to what was shown above, n. 2228: hence grief arose to the Lord from the Divine Love, and hence the words which are in this verse; hence also what follows from verses 18—21, where by the son of Hagar, and the mother, is represented the spiritual Church, and the state of that Church, or of those who are of that Church, is treated of, see n. 2112: these mysteries cannot at present be more fully unfolded; only it is to be observed, that by the Lord, whilst He was in the world, all the states of the Church were represented, and how they were saved by Him; wherefore also the same states of the Church are likewise signified by the same words.

2222. Verse 12. *And God said to Abraham, Let there not be evil in thine eyes upon the day, and upon thy handmaid; in everything that Sarah hath said to thee, hearken to her voice, because in future shall she be called to thee.* *God said unto Abraham,* signifies the Lord's perception from the Divinity: *Let there not be evil in thine eyes upon the day, and upon thy handmaid,* signifies a change of state towards that rational mind: *in everything that Sarah hath said to thee, hearken to her voice,* signifies that he should not according to spiritual truth: because as Isaac shall be called to thee, signifies that from the Lord's Divine Humanity all salvation is to those who are principled in good.

2223. *God said to Abraham*—That hereby is signified the Lord's perception from the Divinity, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above in many places; and whereas the perception was from the Divinity, it is said that *God said unto Abraham*; the Lord is understood by both, as well by God as by Abraham; that the historical things of the Word, which are of the sense of the letter, divide the ideas, but that the internal sense unites them, is evident from this passage: in the historical sense of the letter there are two, namely, God and Abraham, who discourse together, but in the internal sense there is only one, namely, the Lord as to the Divinity, hence also it is manifest, that when there are three in the sense of the letter, there is only one in the internal sense, as Father, Son, and Holy Ghost, who are not three Gods, but One, and that in the Lord the whole Trinity is perfect, that is, in Him is the Father, as He Himself saith, and from Him is the Holy Ghost, as He Himself also said.

2062. *Let there not be evil in thine eyes upon the dog, and upon thy handmaid.*—That hereby is signified a change of state towards that rational mind, appears from this consideration; according to the words in the predicate internal sense is signified, that He should not grieve at separating from Himself the rational mind merely human, and also that He did not grieve, for it was perceived from the Divinity that such a separation was necessary, inasmuch as mankind could not otherwise have been saved; this change of state is what is here signified.

2063. *In everything that Sarah hath said to thee, hearken to her voice.*—That hereby is signified that he should act according to spiritual truth, appears from the representation of Sarah, as denoting the Divine spiritual principle, or Divine Truth, concerning which see n. 2062; and from the signification of hearkening to a voice, as denoting to act according to it, concerning which see n. 2062. What it is to act according to spiritual truth cannot be so well explained to the apprehension, as it may be perceived by those who are principled in the internal sense of the Word, wherefore if its nature should be declared agreeable to such perception, it would scarce be acknowledged; a further reason whereof is, that several suppositions must needs be first unfolded, yes, and believed, before the thing explained can enter into the ideas of faith; what it signifies in general may in some measure be declared, namely, that the Lord concluded from the Human Divine, and acted according thereto, consequently from His Own power; for Divine Truth it was whereby He united the Human to the Divine, and Divine Good it was whereby He united the Divine to the Human; that union was reciprocal, may be seen, n. 2064.

2065. *In Isaac shall not be called to thee.*—That hereby is signified that from the Lord's Divine Human all is salvation to those who are principled in good, appears from the representation of Isaac, as denoting the Divine Rational, concerning which see above, consequently the Divine Humanity, for the humanity encompasses in the inmost of the rational, see n. 2106; and from the signification of seed, which is said of Isaac, as denoting what is natural celestial, or, what is the same thing, those who are celestial, concerning which see n. 2085, 2091; thus by seed being called to thee is signified that they are born, consequently that they have salvation; the spiritual are also seed, but from the seed of the handmaid, as it is said in the following verse, "And also the sons of the handmaid will I place into a nation, because he is thy seed;" wherefore they likewise have salvation if they are principled in good, as will appear from the internal sense of those words; the Lord also teaches the same thing in many places, and plainly in John, where it is written, "As many as received Him, to them gave He power to become the sons of God, to them believing in His name, who were born

not of blood, nor of the will of the flesh, nor of the will of man, but of God," (J. 12, 13.)

2057. The subject treated of from the first verse of this chapter to the seventh is, concerning the union of the Lord's Humanity with the Divine, and of the Divinity with the human, and that by that union the Lord's Humanity was made Divine; the contents of each particular verse may be seen n. 2249: the subject next treated of is, concerning the rational mind merely human, that it should be separated, verse 8; because it was not in concord with the Divine Rational, verse 9; nor could have a common life therewith either as to truth or as to good, verse 10; that the separation at first was a grief to the Lord, verse 11; but that He perceived from the Divine, that mankind could not otherwise be saved, verse 12. The subject which now follows is concerning those who are of the spiritual Church, and who are signified by the son of Hagar, after that he was put away.

2058. Verse 13. *And also the son of the handmaid will I place into a nation, because he is thy seed.* *Also the son of the handmaid will I place into a nation,* signifies the spiritual Church which should receive the good of faith; because he is thy seed, signifies that from the Lord's Divine Humanity they also have salvation.

2059. *Also the son of the handmaid will I place into a nation.*—That hereby is signified the spiritual Church which should receive the good of faith, appears from the signification of the son of the handmaid, and also of nation; the son of the handmaid, or Ishmael, whilst he was in the house of Abraham, or with Abraham, represented the Lord's first rational mind, as was shewn above, n. 2052, 2053, 2057, 2058; but now when separated, he puts on another representation, namely, that of the spiritual Church, see n. 2056; in like manner as Lot above, who, whilst he was with Abraham, represented the Lord's external man, see n. 1423, 1425, 1434, 1547, 1597, 1598, 1606; but when separated from Abraham, he represented the external Church, and the several states of that Church, see n. 1334, 2371, 2380, 2422, 2459; and the nineteenth chapter of Genesis throughout; that nation signifies good, may be seen, n. 1153, 1258—1260, 1416, 1849; in the present case the good of faith, because it is said of the spiritual Church; hence then by these words, "*Also the son of the handmaid I will place into a nation,*" is signified the spiritual Church, which should receive the good of faith, that is, charity. The kingdom of the Lord in the heavens and the earth is celestial and spiritual, wherefore the angels are distinguished into celestial and spiritual, see n. 202, 337; to the celestial angels the Lord appears as a man, to the spiritual as a man, see n. 1053, 1321, 1329—1331; in like manner men are distinguished into celestial and spiritual; they who were of the

most ancient Church before the flood were *celestial*, concerning whom see n. 637, 638, 783, 893, 925, 1114—1123; but they who were of the *ancient Church*, which was after the flood, were *spiritual*, concerning whom see n. 640, 641, 765; what is the difference between these Churches may be seen n. 587, 637; also what is the difference between *celestial* and *spiritual*, may be seen n. 81, 1153, 1577, 1824, 2048, 2062, 2068, 2237, 2607. The *celestial* are those of whom the Lord thus speaks, "He calleth His own sheep by their name, and leadeth them forth, and when He hath led forth His own sheep, He goeth before them, and the sheep follow Him, because they know His voice;" but the *spiritual* are those of whom He thus speaks, "And other sheep I have, which are not of this fold, them also must I bring with Me, and they shall hear My voice, and they shall become one flock and one shepherd," (John x. 3, 4, 16.) The good of love is what constitutes the Church *celestial*; but the good of faith is what constitutes the Church *spiritual*; the truth of faith does not constitute the Church, but introduces thereto.

2670. *Because he is thy seed.*—That hereby is signified that from the Lord's Divine Humanity they also have salvation, may appear from what was said above, n. 2006; that seed is faith, but faith grounded in charity, may be seen, n. 255, 385, 722, 1447, 1690, 1940.

2671. The subject treated of in this verse 13—21, is in general concerning the Lord's spiritual kingdom, and in particular concerning those who become spiritual, and this in order, from the first state of their reformation to their last: concerning *their state before reformation*, it is shown to be wandering in the darkness of faith, verse 14; and that they are reduced even to ignorance, so that they know nothing of truth, verse 15; that hence they have grief, verse 16; and that then they have comfort and help from the Lord, verse 17; and illustration, verse 18; and instruction from the Word, verse 19; that still their state after reformation, compared with that of the *celestial*, is obscure, verse 20; but that they have light from the Lord's Divine Humanity, in their affection of sciences, and of apparent truths, verse 21.

2672. Verse 14. *Abraham rose early in the morning, and took Isaac and a fagot of water, and gave to Hagar, and placed them and the boy on her shoulder, and sent her away, and she went and wandered in the wilderness of Beersheba.* *Abraham rose early in the morning*, signifies the Lord's clear perception from the Divinity: and *took Isaac and a fagot of water*, signifies good and truth: and *gave to Hagar*, signifies illumination in her life: and *placed on her shoulder*, signifies as much as she could receive: and *the boy*, signifies spiritual truth: and *sent her away*, signifies that he left her in a state of self-hood: and

the tent and wandered in the wilderness of Arrabekha, signifies a state of wandering in the doctrines of faith.

2673. *Abraham rose early in the morning*.—That hereby is signified the Lord's clear perception from the Divinity, appears from the signification of *morning*, and of *rising early*, as denoting to perceive clearly, concerning which see a. 2545, where the same words occur; and from the representation of Abraham, as denoting the Lord's Divinity, concerning which see above in many places. The Lord had a clear perception from the Divinity concerning the state of his spiritual kingdom, or concerning the quality of those who are of that kingdom or of that Church, in every period of their progress from first to last; for every state of theirs is exactly and fully described, in the internal sense, from verse 12—21 of this chapter.

2674. *And he took bread and a flagon of water*.—That hereby is signified good and truth, appears from the signification of *bread*, as denoting what is celestial or good, see a. 276, 680, 2365; and from the signification of *water*, as denoting what is spiritual and true, see a. 28, 680, 733: it is said a flagon of water, because it is but very little of truth with which the spiritual are at first gifted, namely, so much as they are then capable of receiving, which is signified by these words, "He placed them on her shoulder;" see a. 2676. Every one may see that these historical circumstances involve hidden meanings, as is manifest from this consideration, that Abraham, who was rich in cattle and herds, and also in gold and silver, thus put away his handmaid by whom he had a son, and the boy learned when he was loved, giving them only a little bread and water when he must needs famish, that this provision being spent they must die, as would indeed have come to pass had not they received help from an angel; and moreover, what is here related concerning bread and a flagon of water, is a matter of but small account to be recorded in the Word; but all this was done, and is recorded, because the particular circumstances thereof involve and signify the first state of those who become spiritual, to whom at first somewhat of good and somewhat of truth, and this but in a small portion, is imparted, and afterwards water fills them, and then they require help from the Lord.

2675. *And went to Hager*.—That hereby is signified implantation in the life, appears from the signification of *Hager*, as denoting the life of the exterior man, concerning which see a. 1806, 1903; the life of the exterior man is the affection of sciences, which is signified in particular by Hager the Egyptian: with those who become spiritual, good and truth are implanted of the Lord in the affection of sciences, in order that they may be willing to know and learn what is good and true, to the end and purpose that they may become rational and spiritual, for the affection of sciences is the mother by which is born the

reformed mind containing the spiritual, see n. 1803, 1806, 1809, 1810; there is a like influx with all from the Lord, but no others receive it for this end and this use than such as are capable of being reformed: others receive it for other ends and other uses, which are innumerable, and respect themselves and the world.

2675. *Placed them on her shoulder.*—That hereby is signified as much as she could receive, appears from the signification of shoulder, as denoting all power, concerning which see n. 1085, consequently as much of good and truth as they are capable of receiving.

2676. *And she lay.*—That hereby is signified what is spiritual, appears from the signification of lay, as denoting in the present case the mind which is called spiritual; for Ishmael, or the son of the handmaid, here represents the case of the spiritual Church, and because he represents him at present in the first stage of spiritual life, he is called lay.

2678. *And sent her away.*—That hereby is signified a leaving in self-love, appears from the signification of being sent forth, when it is done by Abraham, by whom the Lord is represented; also from the first state of those who are reformed and become spiritual, their first state is, that they suppose they do good and think truth from themselves, consequently from self-love, knowing no other at that time, and when it is told them, that all good and all truth are from the Lord, they do not indeed reject the doctrine, but then they do not acknowledge it in heart, because they are not sensible, nor do they inwardly perceive that anything enters by influx from any other source than from themselves; inasmuch as all who are reformed are at first in such a state, therefore they are left of the Lord in self-love, but still they are led of Him by their self-love, themselves being ignorant of it.

2679. *And she went and wandered in the wilderness of Beersheba.*—That hereby is signified a state at that time of wandering in the doctrine of faith, appears from the signification of going and wandering in a wilderness, as denoting a wandering state; and from the signification of Beersheba, as denoting the doctrine of faith, concerning which we shall speak at the end of this chapter, where it is said that Abraham and Abimelech made a covenant in Beersheba, verse 22; and that Abraham planted a grove in Beersheba, verse 31. In this verse is described the quality of the state of those who are reformed, as it is at the beginning of reformation, namely, that they are carried away into various errors; for it is impressed on them of the Lord to think much about eternal life, consequently much about the truths of faith, but inasmuch as they do this from self-love, as was said above, they must needs wander farther and farther, as in doctrine so in life, catching at that as truth which was

involved in their early years, or which is impressed upon them by others, or which is the object of their own thoughts, whilst in the meantime they are led away by various affections, which they are ignorant of; they are therefore like fruits yet unripe, whereas to form, beauty, and flavor cannot be in a moment imparted; or they are like tender blades of corn, which cannot in a moment put forth their flowers, and grow up into the full ears in the ear; nevertheless, the things which enter at that time, although for the most part erroneous, are yet such as may serve to promote growth, and these things in process of time, when reformation is effected, are partly separated, partly made serviceable for the purpose of introducing as it were nourishments and juices into the future life, partly are adapted, as far as may be, to the goodness and truths afterwards implanted of the Lord, and partly administer to spiritual things as ultimate planes whences to operate; thus they serve as continual means for reformation, which means follow in a regular and constant connection and order, for the least things of man are foreseen by the Lord, and provided for in regard to his future state to eternity, and this for his good, so far as it is at all possible, and man suffers himself to be led of the Lord.

2080. Verso 15. *And the waters were wasted out of the flagon, and she cast the bag under one of the shrubs.* The waters were wasted out of the flagon, signifies the desolation of truth; and she cast the bag under one of the shrubs, signifies desperation in that she perceived nothing of truth and good.

2081. *The waters were wasted out of the flagon.*—That hereby is signified the desolation of truth, appears from the signification of being wasted, as denoting to be desolated; and from the signification of water, as denoting truth, see n. 18, 680, 734.

2082. *And she cast the bag under one of the shrubs.*—That hereby is signified desperation in that she perceived nothing of truth and of good, appears from the signification of bag, as denoting spiritual truth, see n. 2669, 2677; and from the signification of shrub, or plant, as denoting perception, but so little as to be scarce any, wherefore also it is said under one of the shrubs in like manner as trees, but in a lesser degree; that trees signify perceptions, may be seen, n. 103, 2163; the same also appears from the affliction prevalent in this act, which is that of desperation: hence it is evident that by casting the bag under one of the shrubs is signified desperation, in that she perceived nothing of truth and good: that to be cast under one of the shrubs, signifies to be desolated as to truth and good even to desperation, appears from Job, "he went and in hunger solitary; fleeing to dryness, the past night, desolation and mourning; gathering the mallows under the shrub; to dwell in the dust of the valleys, in holes of dust and of rocks; they grewed amongst the shrubs, under the thistle they were joined together,"

(xxx. 3, 4, 5, 7) speaking of the desolation of truth, which is described by forms of speaking, customary in the eastern Church, for the book of Job is a book of the ancient Church, so to be solitary in want and hunger, to fly to dryness, the past night, desolation and wantiness, to dwell in the clefts of valleys and of rocks, also to gather the swallow under the shrub, and to glean amongst the shrubs—so also in Isaiah, “They shall come and shall rest all in the rivers of desolations, in the clefts of the rocks, and in all shrubs, and in all conduits,” (vi. 19) speaking also of the desolation of truth, which is described by like forms of expression, namely, by resting in the rivers of desolations, in clefts of rocks and in shrubs. The subject treated of in this verse is concerning another state of those who are reformed, which is, that they are reduced to ignorance, so as to know nothing of truth, and this even to desperation; the reason of their being reduced to such ignorance is, that the persuasive light^a may be extinguished, which is of such a nature as to illuminate false and truths alike, and to induce a belief of what is false by truths, and a belief of what is true by false, and at the same time self-confidence; and further, that they may be brought into experimental knowledge respecting this truth, that nothing of good and nothing of truth is from man’s self or self-love, but from the Lord; they who are reformed are reduced to ignorance, even to desperation, and then they have comfort and illumination, as appears from what follows; for the light of truth from the Lord cannot flow into a persuasion which is grounded in self-love, this being of such a nature as to extinguish that light, it appears therefore in another life like winter’s light, but on the approach of the light of heaven, it becomes dark instead of light, in which darkness all appearance of truth is involved. This state is called a state of the desolation of truth with those who are reformed, and is also much treated of in the internal sense of the Word. But few are capable of knowing anything respecting that state, because few at this day are regenerated; to those who are not regenerated, it is the same thing whether they know what is true, or do not know it, and also whether what they know be true or not true, if they can only make it appear as true; but they who are regenerated, think much about doctrine and life, because they think much about eternal salvation, and therefore if truth fails them, they grieve at heart, inasmuch as truth is the object of their thoughts and affection. The quality of the state of one end of the other may appear from this consideration; man, during his abode in the body, lives in heaven as to his spirit, and in the world as to his body, being born to each, and being so created, that he may

^a By persuasive light the Author here means a light grounded in the persuasions of the mind, whether true or false, which persuasions, if so well known, may be sometimes stronger or lower of false principles than of true.

actually as to his spirit he with angels, and at the same time, by means of the change of the body, be with men; but inasmuch as there are few who believe that they have a spirit which is to live after death, therefore there are few who are regenerated; they who believe, make little account respectively of the world, inasmuch as another life engages the whole of their thought and affection; but they who do not believe, give the whole of their thought and affection to the world, and make little account respectively of another life; the former are capable of being regenerated, but the latter are not capable.

2683. Verse 16. *And she went, and sat by herself away from him, removing herself far off about a bow-shot, because she said, Let me not see the death of the boy, and she sat after off, and lifted up her voice and wept.* *She went, and sat by herself away from him,* signifies a state of thought: *removing herself far off about a bow-shot,* signifies a state as far absent as could be from the doctrine of truth; a bow is the doctrine of truth: *because she said, Let me not see the death of the boy,* signifies grief that he should thus perish: *and she sat after off,* signifies a state of thought: *and she lifted up her voice and wept,* signifies a farther state of grief.

2684. *She went and sat by herself away from him.*—That hereby is signified a state of thought, may appear from the signification of going, and also of sitting by herself, and thus away from, when applied to what precedes and to what follows, to go, which in the present case is to go away from the boy, signifies removal from spiritual truth, which is farther expressed and determined by removing herself far off about a bow-shot; to sit by herself, signifies a solitary state, such as is that of the thought in grief and desperation; away from, signifies that she might not behold, and yet might behold, that to behold is to think, may be seen, n. 2248, which is also further expressed and determined by what she said, "Let me not see the death of the boy, and she sat away from him;" thus in these words is involved a state of those who are in desolation of truth, and thereby in desperation.

2685. *Removing herself far off about a bow-shot.*—That hereby is signified a state as far absent as could be from the doctrine of truth, appears from the significations of removing far off, as denoting to be absent; and from the signification of bow, as denoting the doctrine of truth, of which we shall speak presently, shot, signifies that it was as far absent as could be, that is, as far as an arrow can be shot from a bow: the expression bow-shot is here used, because bow is mentioned of the spiritual man, and he is a shooter of the bow, as is said of him, verse 20, "And he dwelt in the wilderness, and was a shooter of the bow."

2686. That bow is the doctrine of truth, appears from its

signification; in the Word, whatsoever wars are treated of and named, no other wars are signified, in the internal sense, but such as are spiritual, see n. 1061; there were also wars in the ancient Church, which were called the Wars of Jehovah, as appears from Moses, Numb. xii. 14—16; which being written in the prophetic style, had an internal sense, and treated of the Lord's combats and temptations, and also of those of the Church, and of the members of the Church; the same appears from other books of that Church, which were called the books of prophetic exhortations, concerning which see Numb. xii. 27—30; in which nearly the same words occur as in Jeremiah, compare Numb. xii. 28, and Jer. xlvi. 4; whence also it may be concluded, that the ancient Church had writings both historical and prophetical, which were Divine and inspired, and which in an internal sense treated of the Lord and of His kingdom, and that these writings were the Word to the members of that Church, as the historical and prophetical books of our Word are to us, which in the literal sense treat of the Jews and Israelites, but in an internal sense of the Lord, and of those things which are His; since war in the Word, as also in the books of the ancient Church, signified spiritual war, so all arms, as a sword, a spear, a shield, a buckler, weapons, arrows, and bows, signified such things in particular as refer to war understood in a spiritual sense; concerning the specific signification of each particular arm, by the divine energy of the Lord, we shall speak elsewhere; at present suffice it to show what is signified by bow, namely, the doctrine of truth, and that this signification is derived from arrows, or darts, which are doctrinals, from which and with which they especially fight who are spiritual, and who thence were formerly called shooters of the bow; that bow signifies the doctrine of truth, may appear from the following passages, "The arrows of Jehovah are sharp, and all His bow strong, the bows of His horses are counted as rods, and His wheels like storms of wind," (Isaiah v. 29,) speaking of truths of doctrine, whose arrows denote spiritual truths, bow doctrine, horses' bows natural truths, wheels the doctrine thereof; which things, having such a signification, are therefore attributed to Jehovah, to whom they can only be attributed in a spiritual sense, otherwise they would be empty and improper expressions: so in Jeremiah, "The Lord hath bent His bow as an enemy, His right hand stood as an adversary, and hath slain all the desirable things of the eye in the tent of the daughter of Zion, He hath poured out His fury like fire;" (Ezek. ix. 4.) where bow denotes the doctrine of truth, which appears as an adversary and enemy to those who are in false principles; so other bow can be attributed to the Lord: as in Habakkuk, "Then, O Jehovah, ridest on Thy horses, Thy chariots are salvation, Thy bow being made bare shall be bare," (Hab. i. 9.)

where also how is the doctrine of good and of truth: so in Moses, "The archers shall surely vex him, and shoot at him, and hate him, he shall set in the firmness of his bow, and the arms of his hands shall be made strong by the hands of the mighty Jacob, because the shepherd, the sinner of Israel;" (Gen. xlv. 23, 24;) speaking of Joseph, where bow denotes the doctrine of good and of truth: so in the Revelation, "I saw, when behold a white horse, and he that sat on him had a bow, and a crown was given him;" (v. 2;) where white horse denotes wisdom, he that sat on him denotes the Word, as is declared plainly (chap. xiv. 14), where a white horse is again treated of, and inasmuch as he that sat on him is the Word, it is evident that bow is the doctrine of truth. So in Isaiah, "Who hath raised up righteousness from the east, called him to the following of himself, given the nations before him, and made him to have rule over kings, given them as the dust to his arrow, as driven stable to his bow?" (ch. 2;) speaking of the Lord, where sword denotes truth, and bow denotes doctrine derived from Him: again, in the same prophet, "I will set in them a sign, and I will send those that escape of them unto the nations Tarsish, Put, and Lud, that draw the bow, Tybal and Javan," (chap. 19;) where they that draw the bow denote those that teach doctrine; what is signified by Tarsish, may be seen n. 1156; what by Lud, may be seen, n. 1166, 1261; what by Tybal, n. 1151; what by Javan, n. 1152, 1153, 1154: so in Jeremiah, "Because of the voice of the horseman, and of him that draweth the bow, the whole city fleeth, they have entered into clouds, and have gone up into rocks, the whole city is destruction," (ch. 20;) where horseman denotes those who declare truth, and bow denotes the doctrine of truth, which they flee from, or are afraid of, who are in falsity: again, in the same prophet, "Put yourselves in array against Babel round about, all ye that draw the bow shoot at her, spare not the arrow, because she hath sinned to Jehovah," (l. 14, 20; l. 2, 3;) where they that shoot and draw the bow denote those that declare and teach the doctrine of truth: so in Zechariah, "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off, and he shall speak peace unto the nations," (ch. 10;) where Ephraim denotes the understanding of the truth of the Church, and bow denotes doctrine: so in Samuel, "David lamented a lamentation over Saul, and over Jonathan his son, and said, To teach the war of Judah the bow," (2 Sam. i. 17;) where the subject treated of is not concerning a bow, but the doctrine of faith: so in Ezekiel, "Then saith the Lord Jehovah, This is the day of which I speak, and the inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the weapons, and the shield, and the buckler, the bow and the arrows, and the staff of the hand, and the spear, and shall

hathle fire in them seven years," (xxix. 9.) the arrows here mentioned are all arrows of spiritual war: the bow with the arrows denotes doctrine and the truths thereof, for truths themselves, separate from goodnesses, appear as weapons in another life, when they are represented to the sight. As bow signifies the doctrine of truth, so also in an opposite sense it signifies the doctrine of what is false; similar expressions in the Word have for the most part an opposite sense, as hath been frequently said and shown above: so in Jeremiah, "Behold a people coming from the land of the north, and a great nation shall be raised up from the sides of the earth, they lay hold of the bow and the spear, they are cruel, and shall not pity, their voice shall roar like the sea, they shall ride upon horses, instructed as a man for war, against thee, O daughter of Zion," (vi. 22, 23;) where bow denotes the doctrine of what is false; again, in the same prophet, "Behold a people coming from the north, and a great nation, and many kings shall be raised up from the sides of the earth, they hold the bow and the spear, they are cruel, and shall not show pity," (i. 48;) where the signification is the same; again in the same prophet, "They stretch their tongues, their bow is a lie, and not for truth, they prevail in the earth, because they have gone forth from evil to evil, and have not known Me," (xi. 3;) where it is very manifest that bow denotes the doctrine of what is false, for it is said, that they stretch the tongues, their bow is a lie, and not for truth; again, in the same prophet, "Thus saith Jehovah of Sabaoth, Behold, I break the bow of them, the beginning of their might," (xlii. 35;) as in David, "Go, see the works of Jehovah, who places desolations in the earth, causing wars to come even to the extremity of the north. He breaketh the bow, He smiteth the spear in sunder, He burneth the charriages with fire," (Psalm cxi. 8, 9;) and again, "God is known in Padan, His name is great in Israel, His tabernacle shall be in Salem, and His habitation in Zion, there break He the fiery arrows of the bow, the shield, and the sword, and the battle," (Psalm lxxvi. 1—5;) and again, "Lo, the wicked bend the bow, they prepare their arrows upon the string, to shoot in darkness at the upright in heart," (Psalm vi. 3;) where bow and arrows evidently denote doctrines of what is false.

1087. *Because she said, Let me not see the death of the boy.*—That hereby is signified grief that he should thus perish, appears from the signification of seeing death, as denoting to perish, and from the signification of boy, as denoting spiritual truth, concerning which see above; hence, and from the affection of despondence on account of the desolation of truth, it is evident, that there is in these words a principle of interior grief.

1088. *And she set her off.*—That hereby is signified a state of thought, appears from what was said above, n. 1084, where

similar words occur. The reason why similar words are used is, because the state of thought even to the ultimate state of grief was increased and aggravated, as is evident from the words immediately preceding, "Let us not see the death of the boy!" and from the words which immediately follow, "She lifted up her voice and wept."

1688. *And she lifted up her voice and wept.*—That hereby is signified a further degree of grief, may appear from the signification of lifting up the voice and weeping, as denoting the last degree of grief, for weeping with a loud voice has no other signification. A state of desolation of truth, and also of removal from truths, with such as become spiritual, is described in this verse; how the case is in respect to what is thus described, it may be expedient briefly to unfold: they who are in no capacity of being reformed, are altogether ignorant of what it is to grieve on account of being deprived of truths, and suppose it impossible for any one to be troubled and tormented on such account; the sole cause of anxiety, in their imagination, is the loss of corporeal and worldly goods, as health, honour, fame, wealth, and life; but they who are in a capacity of being reformed, entertain other and contrary thoughts; they are preserved by the Lord in the affection of what is good, and in the thought of what is true, and therefore they come into anxiety when they are deprived of such affection and thought: it is well known, that all anxiety and grief arise solely from the deprivation of those things with which any one is affected, or which he loves; they who are affected only with corporeal and worldly things, or who love only such things, are made sensible of grief when they are deprived of them; but they who are affected with spiritual goods and truths, and who love these things, are made sensible of grief when they are deprived thereof, the life of every one being nothing but affection and love; hence it may appear what is the state of those who are desolated as to goodness and truths, with which they are affected, and which they love, namely, that it is a state of grief more grievous, as being more interior, and as not regarding the life of the body, which they have no concern about, but eternal death; it is the state of such which is here described. It may be expedient further to show briefly who they are who are in a capacity of being preserved by the Lord in the affection of good and of truth, and thereby of being reformed and rendered spiritual, and who are not in such a capacity. Every one in his early years, when he is first principled in goodness and truths, is held by the Lord in an affirmative state concerning the truth of what is said and taught by parents and by masters; this affirmative state with such as are capable of becoming spiritual men, is confirmed by reflection and knowledge, for whatsoever they learn which has any connection with such state, manifests itself

therein, and strengthen it, and thus more and more open to affection, and these are they who become spiritual men, according to the measure of truth in which they believe, and who conquer in temptations: but the case is otherwise with those who are in an equality of becoming spiritual; these, notwithstanding their being held in an affirmative state during childhood, still adopt doubting principles as they advance in years, and thereby infringe the affirmative state of good and of truth: and when they come to adult age, they adopt negations, even to the affection of what is false; and these, in case they were let into temptations, would absolutely fall therein, and therefore they are preserved from temptations. The real cause, however, why they adopt doubting principles, and afterwards negations, originates solely in the life of evil, for they who are in the life of evil cannot do otherwise; the life of every one, as was said above, is affection or love, and such as the affection or love is, such is the thought; the affection of evil and the thought of truth never join themselves together; when they appear to join themselves together, they will do not join, the thought of truth being without the affection thereof, whereas with such persons truth is not truth, but only a kind of sound, or profession of the lips, from which the heart is far removed; the worst of men also are capable of knowing such truth, and sometimes in a degree superior to other men; with some too the persuasion of truth is such, that no one can convince but that it is genuine, when nevertheless it is not genuine, if the life of good be not in it; for in such case it is an affection of self-love, or of the love of the world, which gives birth to such persuasion, whilst the patrons of such truth defend it with a vehemence of apparent zeal, even to the condemning of those who do not receive it and believe as they themselves do; but the quality of this truth with every one is according to the ruling principle in every one, being more powerful according to the more powerful influence of self-love, or the love of the world; it is indeed here's admission with evil, but it does not join itself together with evil, wherefore also it is mitigated in another life. The case is otherwise with those who are in the life of good, essential truth having with such its ground, and its heart, and its life from the Lord.

2000. Verse 17. *And God heard the voice of the boy; and the angel of God cried unto Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not, because God hath heard the voice of the boy, where he is.* God heard the voice of the boy, signifies help at that instant: and the angel of God cried unto Hagar out of heaven, signifies consolation: and said unto her, *What aileth thee, Hagar?* signifies perception concerning her state: *fear not, because God hath heard the voice of the boy, where he is,* signifies hope of help.

2001. *God heard the voice of the boy.*—That hereby is signi-

ful help at that instant, appears from the significations of God hearing a voice in an historical sense, as denoting to bring help in an internal sense, and from the signification of boy, as denoting spiritual truth, concerning which see above; and in the present case, as denoting a state in which there was some spiritual life as to truth, for it is said that He heard the voice of the boy, and presently in this verse, that He heard the voice of the boy where he is, that is, in the state in which he is; and in the preceding verses it is said, that she was in a state of the utmost grief by reason of the privation of truth. The truth why God is said to have heard the voice of the boy, and not of Hagar, is because the subject treated of is concerning the state of the spiritual man; by the boy, or Ishmael, is represented the man of the spiritual Church; by Hagar his mother is represented the affection of the knowledge of truth, which is that which has grief, man's rational mind is born of the affection of sciences as a mother, see n. 1805, 1806, 1802, 2010, 2004, 2224; but his spiritual state is born of the affection of the knowledge of truth derived from doctrine, especially from the Word; the essential spiritual state is here the boy, the affection of the knowledge of truth is Hagar.

1902. *And the angel of God cried unto Hagar out of heaven.*—That hercy is signified consolation, appears from the signification of crying out of heaven, also of the angel of God, and likewise of Hagar; to cry out of heaven, signifies influx; the angel of God signifies the Lord, see n. 1803, 2419; and Hagar, signifies the affection of the knowledge of truth, see n. 2681; the influx of the Lord into the affection of truth, when this affection is in the utmost grief by reason of the privation of truth, is consolation: what flows in with man from the Lord, is said to be cried out of heaven, because it comes through heaven, and is there manifested, but is obscure in man's perception and thought, only manifesting itself by a change of the state of affliction, as in the present case, in that there was a consolation of consolation.

2003. *And said unto her, What aileth thee, Hagar?*—That hercy is signified perception concerning her state, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above; and from the signification of the words, "What aileth thee, Hagar?" as denoting the state in which she was; it here signifies that the Lord knew her state, notwithstanding His questioning her, and saying, "What aileth thee, Hagar?" In the sense of the letter there is a question from the Lord, but in the internal sense there is an infinite perception of all things; it frequently occurs in the Word, that men are questioned of the Lord concerning their state, but the reason is, because it is agreeable to man's belief, who imagines that no one is acquainted with his thoughts,

much less with the state of his affections; a further reason is, that man may hence derive comfort, being unable to lay open the sensations of the mind, which is commonly attended with a relief from trouble, see n. 1791, 1801.

2694. *Fear not, because God hath heard the voice of the boy, where he is.*—That hereby is signified hope of help, appears from the signification of not fearing, as denoting not to despair, for when fear is removed hope is present; and from the signification of hearing the voice of the boy, as denoting help, see above, n. 2581, where the same words occur. The subject treated of in the preceding verse was concerning the state of desolation, to which they are reduced who are reformed and become spiritual: the subject now treated of is concerning their restoration, in the present verse concerning comfort, and the hope of help. That they who are reformed are reduced to ignorance of truth or desolation, even to grief and desperation, and that then first they receive comfort and help from the Lord, is at this day a thing unknown, by reason that few are reformed; they who are such as to be capable of being reformed, if not in the life of the body, yet in another life, are brought into this state, which in another life is a state well known, and is called variation or desolation, concerning which see above, n. 1399; they who are in such variation or desolation are reduced even to desperation, and when they are in this state, they then receive comfort and help from the Lord, and are at length taken away thence into heaven, where they are instructed amongst the angels, as it were now, in the goodness and truths of faith: the principal cause of this variation and desolation is, that the persuasion conceived from self-love may be broken, see n. 2683; and also that they may receive perception of what is good and true, which they cannot receive until the persuasive principle, conceived of self-love, is as it were softened; this is effected by a state of anxiety and grief even to desperation; no one can have an exquisite perception of what is good, or of what is blessed and happy, unless he has been in a state wherein he was made sensible of what is not good, not blessed, and not happy; from this latter state he acquires a sphere of perception of what is good, and this in the degree in which he was in the opposite state; the sphere of perception, and the extension of its limits, are produced from relatives actually formed; these are the causes of variation and desolation, besides many others which might be mentioned: but let us take some examples by way of illustration to those who attribute all to their own goodness, and look or nothing to Divine Providence, supposing it to be evinced by a thousand and a thousand arguments, that Divine Providence is universal, but that it is universal in consequence of extending to the most minute particulars, and that not a single hair falls from the head, that is, there is nothing so minute which is not fore-

men, and accordingly provided for, still their state of thought respecting their own professed is not changed by such arguments, except just at the instant to which they perceive themselves convinced; yet, supposing the same thing to be evidenced by living experience, at the moment of receiving such evidence, and being increased in such experience, they consent to be so, but when a few moments are passed, they return to their former state of opinion; such things have a momentary effect upon the thought, but not on the affection, and unless the affection is broken, the thought continues in its state, inasmuch as thought derives its faith and its life from affection; but when such persons are brought into anxiety and grief, in consequence of a deprivation of all their own power and strength, and this even to desperation, then the persuasive influence is broken, and the state is changed, and in this case they may be brought to believe, that they have no power of their own, but that all power, prudence, intelligence, and wisdom are from the Lord: the case is similar in respect to those who believe that faith is from themselves, or that good is from themselves. Let us take another example: to those who have received this persuasion, that when they are justified, there is no longer any evil belonging to them, but that it is absolutely wiped away and blotted out, and that they are thus pure from evil, supposing it to be proved by a thousand arguments, that nothing is wiped away or blotted out, but that all are withheld from evil, and kept in good by the Lord, who, in consequence of a good life, are in a capacity of being so wrought upon; and supposing further that they should be convinced by much experience, that of themselves they are nothing but evil, yes, that they are most impure masses of evils, still they will not recede from their own obstinate belief: but when they are reduced to such a state, that they perceive hell in themselves, and this to such a degree that they despair of the possibility of being saved, in this case that persuasion is first broken, and with it all self-conceit, and contempt of others in comparison with themselves, and also the haughtiness inducing them to believe that they alone are in a state of salvation, and they may then be brought into a true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy; and at length they may be led into humiliation of heart before the Lord, which is not attainable but so far as man comes to an acknowledgment of what he is in himself. Hence then it appears, why they who are reformed, or become spiritual, are reduced to a state of vastation or desolation, treated off to the preceding verses, and that when they are in that state even to desperation, they then first receive comfort and help from the Lord.

2005. Verse 18. *Arise, take up the boy, and strengthen thy hand in him, because into a great nation will I place him. Arise,*

signifies elevation of mind: take up the boy, signifies spiritual life as to truth: and strengthen thy hand in him, signifies support thereof: because into a great nation will I place him, signifies the spiritual Church.

2626. *Arise.*—That hereby is signified elevation of mind, appears from the signification of arising in the Word, as denoting some kind of elevation, concerning which see n. 2601, in the present case elevation of mind, because implying illustration, and, in the following verse, instruction in truths.

2627. *Take up the boy.*—That hereby is signified spiritual life as to truth, appears from the signification of boy, as denoting spiritual life especially as to truth, concerning which see n. 2627, 2628: for the man of the spiritual Church seems to be regenerated by the truths of faith, and he knows not that it is by the good of truth, for this does not appear, manifesting itself only in the affection of truth, and afterwards in a life according to truth: no one can possibly be regenerated by truth, unless with truth there be good, for truth without good is void of life; whereas by truth separate from good there cannot be any new life communicated, which new life nevertheless man receives by regeneration.

2628. *And strengthen thy hand in him.*—That hereby is signified support thereof, appears from the signification of being strengthened, as denoting to be supported; and from the signification of hand, as denoting power, see n. 878, which is an effect of support; in him, or the boy, denotes thereof, that is, from spiritual life as to truth: they who suffer internal grief, and who are in desperation by reason of the privation of truth, are elevated and supported solely by truth, because their grief and desperation is on account of truth; with such as are in the affection of good, good in them desires good, as a hungry person desires bread, but with such as are in the affection of truth, good in them desires truth, as a thirsty person desires water. What is here meant by strengthening the hand in him, cannot be understood by any one, except from the internal sense.

2629. *Because into a great nation will I place him.*—That hereby is signified the spiritual Church, appears from the signification of a great nation, as denoting the spiritual Church, which should receive the good of faith, see above, n. 2629; it is called a great nation, because the spiritual kingdom is another kingdom of the Lord, concerning which see also above, n. 2629: by Israel, as the man of the spiritual Church is represented, so also the spiritual Church itself is represented, and also the Lord's spiritual kingdom is the heavens, for an image and likeness of one is in the other. The first state after dissolution was described in the preceding verse, which was a state of consolation and of hope of help: another state of the spiritual after dissolution is

described in this verse, which is a state of illustration and recreation thence derived; inasmuch as these states are unknown in the world, by reason, as was said above, that few at this day are regenerated, it may be expedient to show what is the nature of these states in another life, where they are perfectly well known; they who have been in rotation or desolation, after that they are comforted with the hope of help, are elevated by the Lord into heaven, thus they are raised from a state of shade, which is a state of ignorance, into a state of light, which is a state of illustration and of refreshment thence arising, consequently into joy, which affects their inmost principles; it is actual light into which they are admitted, which is of such a nature, that it not only enlightens the sight, but also the understanding at the same time, and how much they are refreshed by this light, may appear from the opposite state out of which they are rescued; some are such creatures, who have been of an inflexible mind and a simplicity of faith, appear to themselves in white and shining garments; some with crowns; some are conveyed about to several angelic societies, and are everywhere received with charity as brethren, and have exhibited to them whatsoever good thing may gratify their new life; to some it is given to see the immensity of heaven or the Lord's kingdom, and to perceive the blessedness of its inhabitants, besides numberless other particulars which it is impossible to describe. Such is the state of the first illustration and consequent recreation of those who come out of desolation.

2700. Verse 10. *And God opened her eyes, and she saw a well of water, and went, and filled the pagen of water, and gave the boy to drink. God opened her eyes, signifies intelligence; and she saw a well of water, signifies the Word of the Lord from which truths are derived; and she went and filled the pagen of water, signifies truths derived thence; and gave the boy to drink, signifies instruction in things spiritual.*

2701. *God opened her eyes.*—That faculty is signified intelligence, appears from the signification of opening, and of God's opening, and also from the signification of eyes, as denoting to gain intelligence: that eyes signify understanding, may be seen, n. 211, in like manner as sight or seeing, n. 2110, 2305; it is said that God opens the eyes, when He opens the interior sight or understanding, which is effected by an influx into man's rational mind, or rather into the spiritual affection of his rational mind, and this by the way of the soul, or an internal way unknown to man; this influx is the state of his illustration, in which are confirmed to him the truths which he hears, or which he reads, by a certain perception within his intellect: man believes this to be innate with him, and to proceed from his own proper intellectual faculty, but he is greatly deceived, it being an influx through heaven from the Lord into what is obscure, fallacious,

they found no water, they returned with their vessels empty," (Gen. 26) where waters denote truths, and pits in which they did not find water denote doctrine, wherein is no truth: again, in the same prophet, "My people have done two evils, they have forsaken Me, the rock of their waters, to cut out for themselves pits, broken pits, which cannot contain waters," (Is. 48) where pits in like manner denote doctrines not true, and broken pits denote corrupted doctrines. That a fountain is the Word, and also doctrine, and consequently truth, appears from the following passages, "The afflicted and needy seek waters, and there are none: their tongue faimeth for thirst; I Jehovah will hear them, the God of Israel will not forsake them; I will open rivers on the hills, and fountains in the midst of the valleys; I will make the wilderness a lake of waters, and the dry land springs of waters," (Isaiah xli. 17, 18) speaking of the desolation of truth, which is signified by the afflicted and needy seeking waters and there were none, and by their tongue fainting for thirst; afterwards of consolation, refreshment, and instruction after desolation, as in these verses concerning Babel, which are signified by Jehovah opening rivers on the hills, and placing fountains in the midst of the valleys, and making the wilderness a lake of waters, and the dry land springs of waters, all which things are the doctrines of truth, and of affections thence derived: so in Moses, "Israel dwelt confidently about at the fountain of Jacob, at a land of corn and new wine, also the heavens thereof drop dew," (Deut. xxxiii. 28) where the fountain of Jacob denotes the Word and the doctrine of truth thence derived: it was by reason of this signification of the fountain of Jacob, that when the Lord came to the fountain of Jacob, He discoursed with the woman of Samaria, and taught what is signified by a fountain and by water, as it is thus recorded in John, "Jesus came to a city of Samaria called Sichar, where was Jacob's fountain: Jesus therefore being weary with His journey sat thence at the fountain: there cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink: Jesus said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest ask of Him that He would give thee living water: every one who drinketh of the water shall thirst again; but he who drinketh of the water which I shall give him shall never thirst, but the water which I shall give him shall become in him a fountain of water springing up into eternal life," (John 4—7, 10, 13, 14) inasmuch as the fountain of Jacob signified the Word, water truth, and Samaria the spiritual Church, as is frequently the case in the Word, therefore the Lord discoursed with the woman of Samaria, and taught that the doctrine of truth is from Himself, and that when it is derived from Himself, or what is the same thing, from His Word, it becomes a fountain of water springing up into eternal life, and that essential truth

itself is living water: in like manner, in the same Evangelist, "Jesus said, If any one thirsteth let him come to Me, and drink; whosoever believeth on Me, as the scripture saith, out of his belly shall flow rivers of living water;" (vii. 37, 38;) and again, in the Revelation, "The Lamb, who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters, and God shall wipe away every tear from their eyes," (vii. 17;) and again, "I will give to him that is athirst of the fountain of the water of life freely," (Rev. xxi. 6;) where rivers of living water, and living fountains of water, denote truths which are from the Lord, as from His Word, for the Lord is the Word; the good of love and charity, which is solely from the Lord, is the life of truth; he is said to be thirsty who is in the love and affection of truth, and no other can thirst; those truths are also called fountains of salvation in Jewish, "Ye shall draw waters with joy from the fountains of salvation, and ye shall say in that day, Praise ye to Jehovah, call upon His name," (Isa. 12, 4;) that a fountain is the Word, or doctrine thence derived, appears also in Joel, "It shall come to pass in that day, the mountains shall drop new wine, and the hills shall go with milk, and all the rivers of Judah shall go with waters, and a fountain shall go forth from the house of Jehovah, and shall water the stream of Benjamin," (iii. 18;) where waters denote truths, and a fountain from the house of Jehovah denotes the Word of the Lord; so in Jeremiah, "Behold I bring them from the land of the north, and I will gather them together from the sides of the earth, amongst them the blind and the lame; they shall come in weeping, and in supplications will I lead them to fountains of waters in the way of what is right, they shall not stumble in it," (xxxi. 5, 9;) where fountains of waters in the way of what is right manifestly denote the doctrinals of truth; the land of the north denotes ignorance or the desolation of truth; weeping and supplications denote a state of grief and desperation; to be brought to fountains of waters is to be refreshed and instructed in truths, as in the present case respecting Hagar and her son; again, in Jewish, "The wilderness and the dry place shall rejoice therein, and the desert shall exult and flourish as a rose, in budding it shall bud, and shall exult even with exultation and singing: the glory of Lebanon shall be given to it, the honour of Carmel and Sharon, they shall see the glory of Jehovah, the honour of our God, strengthen the weakened hands, and confirm the falling knees, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; in the wilderness shall waters break out, and streams in the desert, and the dry place shall become a lake, and the thirsty place springs of waters," (xxxi. 1—6, 8—9;) where wilderness denotes the desolation of truth; waters, streams, lakes, springs of waters, denote truths, which are a refreshment and joy to those who have been in desolation, whose joys are here described particularly: so

in David, "Jehovah sendeth forth *fountains* in the valleys, they shall go amongst the mountains, they shall afford drink to every wild beast of the fields, the wild asses shall break their thirst; He watereth the mountains from His chambers," (Psalm cii. 10, 11, 12;) where *fountains* denote truths; mountains the love of good and of truth; to afford drink is to instruct; the wild beasts of the fields are those who live thereby, see n. 774, 841, 908; the wild asses are those who are principled only in rational truth, see n. 1963—1964; so in Moses, "Joseph the son of a fruitful one, the son of a fruitful one near a *fountain*," (Gen. xlv. 20;) where *fountain* denotes doctrine from the Lord; again, "Jehovah thy God shall introduce thee into a good land, a land of rivers, of waters, of *fountains*, of depths, going forth to the valley and to the mountains," (Deut. viii. 7;) where land denotes the Lord's kingdom and Church, see n. 603, 1066, 1067, 1069, 1413, 1637; which is called good by reason of the good of love and charity; rivers, waters, fountains, and depths, denote truths thence-derived; again, "The land of Gennes, a land of mountains and valleys, of the rain of heaven is drinketh in waters," (Deut. xi. 11.) That waters are truths, both spiritual and rational, and also-sensitiva, is evident from these passages in Isaiah, "Behold, the Lord Jehovah of Sabaoth, removing from Jerusalem and from Judah all the staff of bread and the staff of water," (xi. 1;) again, "Bring ye waters to meet him that is thirsty; present with his bread him that wandereth," (xli. 14;) again, "Blessed are ye that sow near a *water*," (xviii. 20;) again, "He that walketh in righteousness, and speaketh uprightness, shall dwell in heights, his bread shall be given, his waters shall be *fatful*," (xviii. 15, 16;) again, "Then they shall not thirst, in the wilderness He shall lead them, He shall cause waters to flow out of the rock for them, and He cleaveth the rock, and the waters flow out," (xlviii. 21; Exodus xvi. 1—8; Num. xi. 1—15.) So in David, "He clave the rocks in the wilderness, and gave to drink as the great depths, He brought forth streams from the rock, and caused waters to run down as a river," (Psalm lxxviii. 15, 16;) where rock denotes the Lord, and waters, rivers, and depths, denote truths derived from Him; again, "Jehovah turneth rivers into a wilderness, and the *ganga forth of waters* into dryness; He turneth the wilderness into a *lake of waters*, and a thirsty land into the *ganga forth of waters*," (Psalm cxx. 3, 4;) again, "The voice of Jehovah upon the waters; Jehovah upon many waters," (Psalm xxi. 3;) again, "A river, the streams thereof shall make glad the city of God, the holy place of the habitation of the Most High," (Psalm xlv. 4;) again, "By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth, gathering together as a heap the waters of the sea, giving the depths in treasure," (Psalm xcvi. 6, 7;) again, "Thou visitest the earth, and art exceedingly

delighted with it, then enriched it, the river of God is full of waters," (Psalm lxx. 5.) again, "The waters see Thee, O God, the waters see Thee, the depths were moved; the clouds poured out waters; Thy way is in the sea, and Thy path in many waters," (Psalm lxxvii. 6, 17, 19.) it must be plain to every one, that waters here do not signify waters, and that the depths were not moved, neither in the way of Jehovah in the sea, or his path in the waters, but that spiritual waters are signified, that is, spiritual things belonging to truth, otherwise it would be a collection of empty words: as in Isaiah, "He every one that thirsteth, go ye to the waters, and he that hath no money, go ye, buy," (Is. l.) and in Zechariah, "It shall come to pass in that day, living waters shall go forth from Jerusalem, the half part of them towards the eastern sea, and the half part of them to the hinder sea," (Zec. xiv. 8.) moreover, where the subject treated of in the Word is concerning a Church about to be planted, or that is already planted, and it is described by a Paradise, a garden, a grove, or by trees, it is customary also to describe it by waters, or rivers which water it, whereby are signified things spiritual, rational or scientific, which belong to truth, as in the case of the Paradise mentioned in Genesis (chap. ii. 8, 9), which is also described by rivers in the same chapter, verses 10—14, by which are signified such things as belong to wisdom and intelligence, see n. 107—121; the case is the same in many other parts of the Word; thus in Moses, "As valleys are planted, as gardens near a river, as Jehovah hath planted the figs alone, as cedars near the waters; waters shall flow from His buckets, and His seed in many waters," (Numb. xix. 6, 7.) so in Ezekiel, "He took of the seed of the earth, and placed it in the field of the sower, He placed it near many waters, it budded forth, and became a luxuriant vine," (Ezek. 5, 6.) that vine and vineyard signify the spiritual Church, may be seen, n. 1066. again, in the same prophet, "Thy mother like a vine on thy heights, planted near the waters, became fruitful and full of branches by reason of many waters," (Zec. 10.) again, in the same prophet, "Behold Ashur a cedar in Lebanon, the water covered it to grow, the deep made it high, with its rivers going about its plants, and sent out its water courses to all the trees of the field," (Zec. 1, 4.) again, in the same prophet, "Behold on the banks of the river very many trees on the one side and on the other, then said He unto me, These waters go forth towards the eastern border, and descend upon the plain, and come towards the sea, being let out into the sea, and the waters are healed; and it shall come to pass, every living soul which creepeth, whithersoever the two rivers come, shall live; and there shall be exceeding much fish, because these waters come thither, and are healed, that everything may live where the river cometh. The many places and the marshes thereof are not healed, they shall be given to salt," (Zec. 7—9, 11.) speaking

of the New Jerusalem, or of the Lord's spiritual kingdom; the waters going forth to the eastern border, signify things spiritual derived from things celestial, which are truths from a celestial origin, or faith grounded in love and charity, see n. 591, 1299; to descend into the plain, signifies doctrines which are of the rational mind, see n. 2418, 2459; to come towards the sea, signifies to scientifics, the sea being the gathering together thereof, see n. 28; being seed which croppeth, signifies the delights thereof, see n. 714, 909, 924; which should live by the waters of the river, that is, by things spiritual from a celestial origin; much fish denotes an abundance of applicable scientifics, see n. 40, 591; many places and numbers denote scientifics (applicable and impure); to be given to eat is to be tasted, see n. 2444; as in Jeremiah, "Blessed is the man who trusteth in Jehovah, he shall be as a tree planted near the waters, and near the river it sendeth forth its roots," (Jer. 17, 8) and in David, "He shall be like a tree planted near rivers of waters, which shall yield its fruit in its season," (Psalm 1, 3) as in John, "He showeth me a pure river of water of life, clear as crystal, coming forth from the throne of God and the Lamb: in the midst of the street thereof and of the river on either side is the tree of life yielding twelve fruits," (Rev. xii, 1, 2.) Inasmuch as waters thus signify truths in the internal sense of the Word, therefore in the Jewish Church, for the sake of representation before the angels, with whom ceremonial rites are regarded spiritually, it was required that the priests and Levites should wash themselves with waters when they came near to minister, and this out of the laver between the tent and the altar, and afterwards out of the brazen sea, and the other lavens around the temple, which were instead of a fountain. In like manner, for the sake of representation, the water of sin was instituted, or the water of purification, which was to be sprinkled upon the Levites (Numb. xix, 7); and also the water of separation mixed with the ashes of a red heifer (Numb. xix, 9—19) and that the sores taken from the Midianites should be cleansed by water (Numb. xxi, 16—35). The waters which were given from the rock (Exod. xv, 1—5; Numb. xv, 1—15), represented and signified an abundance of spiritual things, or of the truths of faith from the Lord: the bitter waters which were healed by wood (Exod. xv, 25—27), represented and signified truths which do not please, in that they are rendered acceptable and agreeable by good or the affection thereof; that wood signifies good, which is of the affection or will, may be seen, n. 648; from what has been said there may be known what is meant by water in the Word, and hence what the water in baptism means, whereof the Lord thus speaks in John, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," (John 3,) viz., that it means the spiritual part of faith, whereas Spirit means the celestial part thereof, thus that

baptism is a symbol of the regeneration of man from the Lord by the truths and good things of faith; not that regeneration is effected by baptism, but by the life signified by baptism, into which life all Christians should enter who are in possession of the truths of faith in consequence of possessing the Word.

2703. *And she filled the pail of water.*—That hereby are signified truths thence derived, appears from the signification of water, as denoting truth, concerning which see above.

2704. *And gave the boy to drink.*—That hereby is signified instruction in things spiritual, appears from the signification of giving to drink, as denoting to instruct in truths; and from the signification of boy, as denoting the spiritual state as to truth, see n. 2697. This state, which is that of instruction, and which is treated of in this verse, is the third state of those who come out of vastation or desolation; for whilst they come into a state of illustration or heavenly light, treated of in the preceding verse, see n. 2629, they are then in the affection of knowing and learning truths, and when they are in that affection, they imbibe truths easily and of their own accord; they who are on earth, from the Word of the Lord or from doctrine, but they who are in heaven, from the angels, who have no greater delight and happiness than in teaching scientific brethren, and initiating them into truths and goodness which are of a celestial order, consequently which lead to the Lord.

2705. *Verses 20. And God was with the boy, and he grew and dwelt in the wilderness, and was a shooter of the bow. God was with the boy,* signifies the Lord's presence with the spiritual; *and he grew,* signifies increase; *and dwelt in the wilderness,* signifies a state respectively obscure; *and was a shooter of the bow,* signifies a man of the spiritual Church.

2706. *God was with the boy.*—That hereby is signified the Lord's presence with the spiritual, appears from the signification of God being with any one, and from the signification of boy; that by God's being with any one is signified the Lord's presence, may appear without explanation; the Lord indeed is present with every one, as being the only source of life, and exercises the most particular government over all, even over the most abandoned, and in hell itself, but in a different manner according to the reception of life; with those who receive the life of the love of His goodness and truth unceasingly, and pervert it into the love of what is evil and false, the Lord is present, and directs their ends, as far as possible, to what is good, but presence in such case is called absence, and in that degree in which evil is distant from good, and what is false from what is true; but with those who receive aright the Lord's life of the love of goodness and truth, presence is mentioned, and this according to the degree of reception; the case herein is comparatively like that of the sun, which is present with heat and light

in all the vegetable creation, and in each particular vegetable according to reception. That boy signifies the spiritual state as to truth, was said above; here it signifies such as are spiritual, because boy here represents the mass of the spiritual Church, and also the spiritual Church itself, and in an universal sense the Lord's spiritual kingdom; for when it is said of any one that he signifies the spiritual state, as boy here signifies the spiritual state as to truth, it implies that He signifies those who are spiritual, inasmuch as the spiritual state cannot exist without a subject; it is the same in all other cases, where expressions are used in an abstract sense.

2707. *And he grew.*—That hereby are signified increases, appears without explanation.

2708. *And dwell as the wilderness.*—That hereby is signified a state respectively obscure, appears from the signification of dwelling, as denoting to live, see n. 2451; and from the signification of wilderness, as denoting what has but little life, see n. 1937, in the present case what is obscure, but respectively; by what is respectively obscure is meant the state of the spiritual Church in respect to the state of the celestial Church, or the state of such as are spiritual in respect to the state of such as are celestial; the celestial are in the affection of good, the spiritual are in the affection of truth; the celestial have perception, but the spiritual have a dispute of conscience; to the celestial the Lord appears as a sun, but to the spiritual as a moon, see n. 1890, 1893, 1891, 2406; to the former a kind of visual light, perspective of goodness and truth from the Lord, as is the light of the day from the sun, but to the latter, light from the Lord is as the light of the night from the moon, consequently the latter are in a state respectively obscure; the reason is, because the celestial are principled in love to the Lord, consequently in the essential life of the Lord, but the spiritual are principled in charity towards their neighbor and in faith, consequently in the essential life of the Lord indeed, but more obscurely; hence it is, that the celestial never reason concerning faith and the truths thereof, but being in the perception of truth from good, they say of every truth that so it is, whereas the spiritual speak and reason concerning the truths of faith, being principled in the consciousness of what is good from truth; a farther reason is, that with the celestial the good of love is implanted in the will, where the first and chief life of man resides, whereas with the spiritual it is implanted in the intellect, where the secondary life of man resides; hence then it is that the spiritual are in a state of principle respectively obscure, see n. 81, 262, 337, 705, 784, 825, 1114—1125, 1135, 1347, 1834, 2046, 2066, 2237, 2404, 2437; this respectively obscure state is here called wilderness: wilderness in the Word signifies what is little inhabited and cultivated, and it signifies

also what is altogether uncultivated and uncultivated, then it has a double meaning; where it signifies what is little cultivated and cultivated, or where there are few habitations, where there are few flocks of flocks, few pastures, and little water, it signifies that or those who have little life and light respectively, as in the case with what is spiritual, or with such as are spiritual in respect to what is celestial, or to such as are celestial; but where it signifies what is altogether uncultivated or uncultivated, or where there are no habitations, no flocks or flocks, no pastures and waters, it signifies those who are in vastation as to good, and in desolation as to truth: thus wilderness signifies what is respectively little inhabited and cultivated, or where there are few habitations, few flocks of flocks, pastures and waters, appears from the following passages, "Sing to Jehovah a new song; The praise from the farthest part of the earth, ye that go down to the sea, and the fountains thereof, the hills and inhabitants thereof, let the wilderness and the cities thereof lift up. Kedar shall submit courts, the inhabitants of the rock shall sing, they shall cry from the head of the mountains," (Isaiah xli. 10, 11 :) as in Ezekiel, "I will make with them a covenant of peace, and I will cause the wild beast to come out of the land, and they shall dwell in the wilderness confidently, and shall sleep in the forests, and I will make them and the places round about My hill a blessing, the tree of the field shall yield its fruit, and the land shall yield its fruit," (xxix. 10—27 :) speaking of the spiritual; so in Hosea, "I will lead her into the wilderness, and will speak upon her heart, and will give her thence her vineyards," (ii. 14, 15 :) speaking of the desolation of truth, and of consolation afterwards; so in David, "The flocks of the wilderness drop, and the hills gird themselves with confusion, the pastures are clothed with flocks, and the valleys are covered with corn," (Psalm lxx. 12, 13 :) as in Isaiah, "I will place the wilderness into a lake of waters, and the thirsty land into springs of waters; I will give in the wilderness the cedar of Lebanon, and the myrtle, and the tree of oil; I will plant in the wilderness the cypress, that they may see, and know, and consider, and understand together, because the hand of Jehovah hath done this, and the Holy One of Israel hath created it," (xli. 18—20 :) speaking of the regeneration of those who are in ignorance of truth, or of the regeneration of the Gentiles, and concerning the illustration and instruction of those who are in desolation; wilderness is spoken of such; the cedar, the myrtle, and the tree of oil, denote the truths and goods of the interior man, the fir-tree denotes those of the exterior man: so in David, "Jehovah places rivers into a wilderness, and springs of waters into dryness. He maketh the wilderness a lake of waters, and a thirsty ground springs of waters," (Psalm cxxi. 13, 14 :) where the signification is the same: so in Isaiah, "The wilderness and

the dry place shall rejoice for them, the desert shall exult, and shall flourish as a rose, in bud; it shall bud forth; waters are poured out in the wilderness, and streams in the desert," (ISA. 1, 3, 6) again, in the same prophet, "Then shall be like a watered garden, and like a spring of water, whose waters fail not; and they shall build by them the wildernesses of an age," (ISA. 41, 18) again, in the same prophet, "Until the spirit be poured forth upon us from on high, and the wilderness become Carmel, and Carmel be counted for a forest; and judgment shall dwell in the wilderness, and justice in Carmel," (ISA. 55, 12) speaking of the spiritual Church, which, notwithstanding its being inhabited and cultivated, is called a wilderness metaphorically, for it is said, judgment shall dwell in the wilderness, and justice in Carmel; thus the wilderness is a metaphorically barren state, appears from the above passages, in what is called wilderness, and also a forest; and is very evident from these words in Jeremiah, "O generation, see ye the Word of Jehovah, have I been a wilderness to Israel? have I been a land of darkness?" (JA. 31) That wilderness signifies what is altogether uninhabited or uncultivated, or where are no habitations, no folds, or flocks, no pastures and waters, consequently that it signifies those who are in rustication as to good, and in desolation as to truth, appears also from the Word; thus wilderness is predicated in a double sense, that is, of those who are afterwards reformed, and of those who cannot be reformed; of those who are afterwards reformed, as in the present case concerning Hagar and her son, in these words in Jeremiah, "Thus saith Jehovah, I have remembered thee, the massy of thy childhood, in going after Me in the wilderness, in a land not sown," (JA. 2) speaking of Jerusalem, which is here the ancient Church that was spiritual; so in Moses, "The portion of Jehovah is His people, Jacob is the cord of His inheritance; He found him in the land of the wilderness, and in wasteness, howling, and in solitude: He led him about, He made him to understand, He guarded him as the pupil of His eye," (DEUT. xxxii. 9, 10) as in David, "They wandered in the wilderness, in a solitary way, they found not a city of habitation," (PSALM cxli. 4) speaking of those who are in desolation of truth, and are reformed; as in Ezekiel, "I will bring you to the wildernesses of the people, and there will I plant with you, as I planted with you before in the wildernesses of the land of Egypt," (EZ. 36, 36) speaking in like manner of the rustication and desolation of those who are reformed. The journeyings and wanderings of the people of Israel in the wilderness represented nothing else but the rustication and desolation of the faithful before reformation, consequently their temptation, since when they are in spiritual temptations, they are in rustication and desolation, as may also appear from these words in Moses, "Jehovah carried them in the

wilderness, as a man carrieth his son in the way even to this place," (Deut. i. 31 :) and in another place, "Thou shalt remember all the way which Jehovah thy God led thee now these forty years in the wilderness, to afflict thee, to tempt thee, and to know what is in thine heart, whether thou wilt keep His commandments or not; He hath afflicted thee, He hath tested thee to hunger, He hath made thee eat manna, which thou hast not known, neither did thy fathers know; that thou mightest know that man doth not live by bread alone, but by every word which cometh forth from the mouth of Jehovah doth man live," (Deut. viii. 2, 3 :) and again, "Forget not that Jehovah led thee in the wilderness great and terrible, where was the serpent, the flying serpent, and scorpion, and drought where there was no water, bringing forth water for thee out of the rock of flint: He led thee with manna in the wilderness, which thy fathers knew not, that He might afflict thee, and might try thee, to do thee good in thy last end," (verses 15, 16, of the same chapter :) where wilderness denotes vastness and desolation, such as they endure who are in temptations; by their journeyings and wanderings in the wilderness forty years, is described every state of the Church militant, how it falls of itself, but conquers of the Lord. By the woman flying into the wilderness, as described in the Revelation, nothing else is signified but the temptation of the Church, of which it is thus written, "The woman who brought forth a male child fled into the wilderness, where she hath a place prepared of God: there were given to the woman two wings of a great eagle, that she might fly into the wilderness to her place; and the serpent cast forth from his mouth, after the woman, water as a river, that he might cause her to be swallowed up by the river, but the earth helped the woman, for the earth opened her mouth, and swallowed up the river which the serpent cast forth from his mouth," (xii. 6, 14—16.) That wilderness is spoken of the Church altogether wasted, and of those who are altogether corrupted as to good and truth, who cannot be reformed, is thus described in Isaiah, "I will make the streams a wilderness, the fish thereof shall stick from having no water, and shall die in thirst, I will clothe the heavens with thick darkness," (i. 2, 3 :) again, in the same prophet, "The cities of Thy holiness have been a wilderness, Zion hath been a wilderness, Jerusalem desolate," (Jer. 10 :) so in Jeremiah, "I saw, and behold Carmel was a wilderness, and all the cities thereof were destroyed from before Jehovah," (vi. 23 :) again, in the same prophet, "Many pastures have corrupted my vineyard, they have trodden down the pasture, they have given the portion of my desire for a wilderness of desolation, they have made it a desolation, the desolate hath increased over me, all the earth is desolate, because there is not any who layeth it to heart, the waters have come upon all

high places in the wilderness," (xii. 10—12;) as in Joel, "The fire hath consumed the fields of the wilderness, and the flames burneth up all the trees of the field, the streams of waters are dried up, the fire hath consumed the fields of the wilderness," (i. 12, 20;) as in Isaiah, "He hath made the world as a wilderness, and hath destroyed the cities thereof," (xv. 17;) speaking of Lucifer; again, in the same prophet, "The prophecy of the wilderness of the sea, as the storm in the south, it cometh from the wilderness, from a terrible land," (xli. 1;) where the wilderness of the sea denotes truth mistaken by enemies and misapprehensions grounded therein: hence it may appear what is signified by those words spoken concerning John the Baptist, "This is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye a way for the Lord, make His paths straight," (Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 8; Isaiah xl. 3;) namely, that the Church at that time was altogether mistaken, so that there was no longer remaining anything good or anything true, as appears evident from this consideration, that no one at that time knew that man had any internal, nor that there was anything internal in the Word; consequently they did not know that the Messiah or Christ was to come to save them for ever; hence also it is manifest what is signified by John's being in the desert until the days of his appearing to Israel (Luke i. 80); and by his preaching in the wilderness of Judea (Matt. iii. 1); and by his baptizing in the wilderness (Mark i. 4); for hereby he represented the state of the Church; from the signification of wilderness it may also appear, why the Lord so often retired into the wilderness, as Matt. ix. 1; xv. 32 to the end; Mark i. 12, 13, 35—40, 45; vi. 31—36; Luke ix. 1; x. 10; in. 10; John xi. 34; also from the signification of mountain it may appear, why the Lord retired to the mountains, as Matt. xiv. 23; xv. 29—31; xvi. 1, xlviii. 16, 17; Mark ix. 13; vi. 46; in. 2—9; Luke vi. 12, 13, ix. 28; John vi. 15.

2708. *And he was a shooter of the bow*—That hereby is signified a man of the spiritual Church, appears from the signification of a dart, or an arrow, as denoting truth, and from the signification of bow, as denoting doctrine, see v. 2706. The man of the spiritual Church was formerly called a shooter of the bow, because he defends himself by truths, and debates about truths, otherwise than the man of the celestial Church, who is secure by virtue of good, and does not debate about truths, see above, v. 2708; the truths by which the man of the spiritual Church defends himself, and about which he debates, are derived from the doctrine which he acknowledges; that the spiritual man was formerly called a shooter and archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinals, were called darts and arrows,

appears from David, "The sons of Ephraim were armed, clusters of the bow, they turned themselves away in the day of battle," (Psalm lxxviii. 9.) where Ephraim denotes the intellect of the Church: so in the book of Judges, "Meditate ye that ride on white asses, ye that sit in judgment, and walk on the way, from the voice of archers amongst them that dream, there shall they rehearse the righteousness of Jehovah, the righteousness of His village in Israel," (Judg. 10, 11.) so in Isaiah, "Jehovah hath called me from the womb, from the bowels of my mother He hath made mention of my name, and hath set my mouth as a sharp sword, in the shadow of His hand hath He hid me, and set me for a polished arrow, in His quiver hath He concealed me, and said to me, Thou art my servant Israel, because in thee will I glory," (Isa. 1—54) where Israel denotes the spiritual Church: so in David, "As arrows in the hand of the mighty, so are the sons of childhood; blessed are all they who have filled their quiver therewith," (Psalm cxxviii. 4.) where quiver denotes the doctrine of good and of truth: so in Habakkuk, "The sun, the moon, stood in their habitation, at the sight of thy arrows they shall go, at the brightness of the glittering of thy spear," (Hab. 11.) by what is recorded of Josiah, king of Israel, shooting an arrow of a bow through a window, by the order of Elisha, whilst Elisha said, *The arrow of the salvation of Jehovah, the arrow of the salvation of Jehovah to the Syrian* (2 Kings xix. 16—18), are signified mysteries concerning the doctrine of good and of truth. As most expressions in the Word have also an opposite sense, so Hinnah have darts, arrows, bow, and shooter, and in this sense they signify false, the doctrine of what is false, and those who are principled in what is false, as in Moses, "Joseph is the son of a fruitful oak, the son of a fruitful oak near a fountain of daughters, he walketh upon the wall, the archers have affected him with bitterness, and have shot at him, and hated him," (Gen. xlii. 13, 15.) so in Jeremiah, "They have shot out their tongue, their bow + he, and not to truth, their tongue is a stretched-out arrow, it speaks deceit," (Jer. 9, 8.) so in David, "They have sharpened their tongue as a sword, they have stretched out their arrow a bitter word as arrows, to shoot at him that is perfect, suddenly shall they shoot, and shall not hear him; they shall strengthen to themselves an evil word; they shall commence to hide words," (Psalm lxxv. 4—6.) and again, "Behold the wicked bend the bow, they make ready their arrow upon the string in darkness, to shoot at the upright in heart," (Psalm cx. 3.) and again, "His truth is a shield and buckler, thou shalt not be afraid of the terror of night, of the arrow that flieth by day," (Psalm cxi. 4, 5.)

2710. In this verse is described the state of the spiritual Church, in that it is obscure in respect to the state of the celestial Church, and that it is a state of combat, by reason that the

man of the spiritual Church knows truth from no other source than that of doctrine, and not as grounded in essential good like the celestial man.

2711. Verse 21. *And he dwelt in the wilderness of Paran*; and his mother took to him a wife from the land of Egypt. *He dwelt in the wilderness of Paran*, signifies the life of the spiritual man as to good; the wilderness is here, as above, what is respect. Truly barren; Paran is Elimination from the Lord's Divine Humanity: and his mother took to him, signifies the affection of truth: a wife from the land of Egypt, signifies the affection of sciences belonging to the man of the spiritual Church.

2712. *He dwelt in the wilderness of Paran*.—That hereby is signified the life of the spiritual man as to good, appears from the signification of dwelling, as being with of the good of truth, or of spiritual good, that is, of the good of the spiritual man, the quality of which good is described by this circumstance, that he dwelt in the wilderness of Paran, of which we shall speak presently. That to dwell is said of good, or the affection of truth, appears from several passages of the Word, where cities are spoken of, by which are signified truths, that they shall be without an inhabitant, by whom is signified good, see n. 2266, 2420, 2483; for truths are inhabited by good; and there are truths without good, as a city in which there is no inhabitant, according to these words in Ezechiel, "I have made waste the streets thereof, so that none passeth by, their cities are desolate, so that there is no inhabitant," (li. 6;) and in Jeremiah, "Jerusalem that brought us out of the land of Egypt, that led us through the wilderness, through a land that no man passed through, and where no man dwelt; they made his land a desert, his cities are burned, without an inhabitant," (li. 6, 18;) again, in the same prophet, "Every city is forsaken, and there is no one dwelling therein," (vi. 29;) again, "In the desolate streets of Jerusalem there is no man, no inhabitant, and no beast," (xxvii. 10;) where streets denote truths, see n. 2226; no man denotes no celestial good, no inhabitant denotes no spiritual good, no beast denotes no natural good; again, "The cities of Moab shall be for a desolation, there shall be no one to dwell therein," (xlviii. 9;) in every particular expression used by the prophets, there is a marriage of truth and of good, wherefore when a city is said to be desolate, it is also added, that there is none to dwell therein, by reason that city signifies truths, and the dweller therein signifies good, otherwise it would be superfluous to say there was no inhabitant, where it was already said that the city was desolate: in like manner there are constant expressions which have a determined signification, some relating to celestial good, some to spiritual good, and some to truth, as in Isaiah, "They will shall possess the nations, and they shall inherit the desolate cities," (lv. 3;) where to possess is said

of celestial good, and to inhabit of spiritual good: again, in the same prophet, "My elect shall possess it, and my servants shall dwell therein," (Isa. 54) where the signification is the same as in the foregoing passage: so as David, "God shall save Zion, and shall build the cities of Judah, and they shall dwell there, and shall possess it, and the word of His servants shall inherit it, and they that love His name shall dwell therein," (Psalm lxx. 20, 26) to dwell and to possess together is said of celestial good, to dwell, when used alone, is said of spiritual good: so in Isaiah, "Saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built," (Isa. 40) where to inhabit is said of the good of the spiritual Church, which is Jerusalem: all expressions in the Word are so predicated of their respective goodnesses and truths, that merely from a knowledge of the proper use of such expressions it may be known what subject is treated in treated of.

2713. That wilderness signifies what is respectably obscure, appears from the signification of wilderness, as denoting what is obscure, when it is said of the spiritual man in respect to the celestial man, see above, n. 2708.

2714. That Paran is illumination from the Lord's Divine Humanity, appears from the signification of Paran, as denoting the Lord's Divine Humanity, as is manifest from those passages in the Word where it is mentioned, as in Habakkuk, "Jehovah, I have heard Thy name, I was afraid, O Jehovah, Thy work in the midst of years reveals it, in the midst of years make it known, in and remember many. God shall come from Timon, and the Holy One from Mount Paran, Selah; His honor covered the heavens, and the earth is full of His praise; there is brightness and there was light, His had horns coming out of His hand, and there was the hiding of His strength," (Isa. 2—4) speaking manifestly of the coming of the Lord, which is signified by rising in the midst of years, and by making known in the midst of years; His Divine Humanity is described by God's coming from Timon, and the Holy One from Mount Paran; Timon hath respect to celestial love, and Mount Paran to spiritual love: and that hence come illumination and power, is signified by there being brightness and light, and His having horns coming forth from His hand; brightness and light are illumination, horns are power: so in Moses, "Jehovah came from Sinai, and arose upon them from Seir, he came forth from Mount Paran, and came out of the asylums of holiness from His right hand was the fire of the law for them, also loving the people; all His saints in Thy hand, and they were joined together at Thy feet, and shall take of Thy words," (Deut. xxxiii. 2, 3) speaking also of the Lord, whose Divine Humanity is described by arising from Seir, and shining from Mount Paran; Seir has respect to celestial love, and Mount Paran to spiritual love; the

spiritual are signified by the people whom He loves, and by those who are joined together at His feet; feet signifies what is inferior, consequently what is obscure in the Lord's kingdom: so in Genesis, "Chedorlaomer and the kings with him smote the Horites in their Mount Seir, even to Elparan, which is by the wilderness," (iv. 3, 6;) that the Lord's Divine Humanity is here signified by Mount Seir, and by Elparan, may be seen, n. 1675, 1676: so in Numbers, "It came to pass in the second year, in the second month, in the twentieth of the month, the cloud raised itself up from above the tabernacle of the testimony; and the sons of Israel journeyed according to their journeyings, from the wilderness of Sinai, and the cloud rested in the wilderness of Paran," (n. 11, 12;) that all the journeyings of the people in the wilderness signify states of the Church militant, and its temptations, in which man falls, but the Lord conquers for him, consequently that they signify the Lord's temptations and victories, will be shown elsewhere, by the divine mercy of the Lord; and whereas the Lord sustained temptations by virtue of His Divine Humanity, therefore by the wilderness of Paran is here signified in like manner the Lord's Divine Humanity; so again, in the same book, "Afterwards the people journeyed from Horeb, and encamped in the wilderness of Paran, and Jehovah spake to Moses, saying, Stand thou now that they may explore the land of Canaan, which I give to the sons of Israel: and Moses sent them from the wilderness of Paran by the mouth of Jehovah. And they returned unto Moses and Aaron, and to all the congregation of the sons of Israel, to the wilderness of Paran in Kadesh, and brought them back word, and shewed them the fruit of the land," (xii. 1—4, 16;) by their exploring the land of Canaan in journeying from the wilderness of Paran, is signified that by the Lord's Divine Humanity the sons of Israel, that is, the spiritual, possess the heavenly kingdom, which is signified by the land of Canaan, but that they fall also at that time, signifies their weakness, and that therefore the Lord fulfilled all things contained in the law, and endured temptations and conquered therein, and thus that salvation from His Divine Humanity is imparted to those who are in faith grounded in charity, and also to those who are exercised in temptations in which the Lord conquers; wherefore also when the Lord was tempted, He was in the wilderness (Matt. iv. 1; Mark i. 12, 13; Luke iv. 1); see above, n. 1706.

1715. There are two mysteries here declared, the first is, that the good of the spiritual man is respectively obscure; the second is, that that obscure good receives illumination from the Divine Humanity of the Lord. With respect to the first of these mysteries, that the good of the spiritual man is respectively obscure, it may appear from what has been said above, n. 1706, concerning the state of the spiritual man in respect to the

state of the celestial man : from a comparison of the state of each, this is very evident ; with the celestial, good is implanted in their will, and hence they receive light into their intellectual part ; but with the spiritual, all the will is in a various state, so that they receive no good thence, and therefore good is implanted by the Lord in their intellectual part, see n. 863, 873, 880, 927, 938, 1003, 1005, 1044, 2154, 2686 ; it is the will in man which principally lives, the intellectual part derives life thence ; since therefore the will with the spiritual man is in so ruined a state that it is nothing but mere evil, and yet there is a continual influx of evil thence into the intellectual part or the thought, it is evident that good thence must needs be respectively obscure : hence it is, that the spiritual have not love to the Lord, like the celestial, consequently neither have they humiliation, which is essential in all worship, and by which good from the Lord may flow in ; for an elated heart is incapable of receiving such good, and it can only be made manifest to an humble heart : neither have they spiritual love towards their neighbor, like the celestial, for from their will there is a continual influx of self-love and the love of the world, which obscures the good of neighborly love ; this may appear in every person of such character, from this consideration, if he reflects at all on what passes in himself, namely, that when he does good to any one, it is for some worldly end, in consequence whereof, though not perceivably, he yet thinks of recompense, either from the immediate objects to whom he does good, or from the Lord in another life, so that the good which he does is defiled with an idea of merit : it may also appear from this circumstance, namely, that when he has done good to any one, it is the delight of his life to make mention of it, and thus to prefer himself to others ; but the celestial love their neighbor more than themselves, and never think about recompense, neither do they prefer themselves to others in any respect. Moreover, with the spiritual, good is obscured by persuasions grounded in various principles, and originating also in self-love and the love of the world ; concerning the quality of the persuasions of faith, see n. 2682, 2689 ; thus also is from an influx of evil on the part of the will. Besides, that good with the spiritual man is respectively obscure, may farther appear from this consideration, namely, that he does not know what is true by virtue of any perception, as the celestial do, but only by virtue of instruction received from parents and masters, and also by virtue of the doctrine in which he is born ; and in case he surpasses anything of himself and of his own thought, the sensual degree with its fallacies, and the rational with its appearances, for the most part are prevalent, in consequence whereof he can scarce acknowledge any pure truth, such as the celestial acknowledge ; nevertheless in these manifestations of truth the Lord implants

good, although they are fallacious truths, or appearances of truth, but good becomes thereby obscure, deriving a quality from the truths with which it is conjoined; the case in this respect is like that of the sun's light as it flows into various objects, the quality of the recipient objects causing it to appear in each under a species of color, a beautiful color, if the quality of the form and of reception be suitable and correspondent, but not beautiful, if the quality of the form and of reception be not suitable and not so correspondent; thus good itself is qualified according to truth. The same appears also from this consideration, that the spiritual man does not know what is evil, he scarce believes anything to be evil but what is contrary to the commandments of the Decalogue, being ignorant of the evils of affection and thought, which are innumerable, and neither reflecting on them, nor calling them evils; moreover he regards the delights of lusts and of pleasures no otherwise than as good, and the delights of self-love he both indulges, and approves, and excuses, not knowing that such things affect his spirit, and determine its quality in another life. Hence in like manner it appears that the spiritual man, although in the Word throughout scarce anything else is treated of but the good of love to the Lord, and of neighborly love, yet does not know that good is the essential of faith, nor does he know what love and charity is in its essence; and notwithstanding what he knows concerning faith, which he makes an essential principle, still he disputes whether it be so or not, unless confirmed by much experience in regard to life, which the celestial never do, for they know and perceive that it is so, whence the Lord declares in Matthew, "Let your discourse be Yea, yea, Nay, nay, for whatsoever is beyond this, is of evil," (v. 37.) for the celestial are principled in essential truth, concerning which the spiritual dispute, and hence the celestial can see infinite things belonging to that truth, and thus by virtue of the light thereof they can see as it were the whole heaven; but the spiritual, by reason of their disputing about truth, cannot approach after all to the first boundary of the light of the celestial, much less can they see anything by virtue of that light.

2716. As to what concerns the other measure, namely, that this charity with the spiritual is illuminated from the Lord's Divine Humanity, it is a mystery which cannot be so well explained to the apprehension, inasmuch as it is an index of what is Divine, which in such case must be described: nevertheless some idea may be formed on the subject from this consideration, that if the Supreme Divinity entered by influx into each good as hath been described, defiled with so many evils and false personae, it could not be received, and in case it was received in any respect, the person principled in such good would feel infernal torment, and thus would perish; but the Lord's Divine

Its essence may enter by influx into each person, and illuminate each good, as in the case with the rays of the sun, when they fall upon dense clouds, and cause thereby all the unlighted colors and beauties of a morning sky; still however the Lord cannot appear to such as the light of the sun, but as the light of the moon: hence it may be evident that the cause of the Lord's coming into the world was for the sake of the spiritual, that they might be saved, see n. 2021.

2717. *And his mother took to him.*—That hereby is signified the affection of truth, appears from the signification of mother, as denoting the Church, see n. 269, and *construed* as the spiritual Church, which is here represented, is in the affection of truth, and is a Church by virtue of the affection of truth, therefore by mother is here signified that affection.

2718. *A wife from the land of Egypt.*—That hereby is signified the affection of sciences of the man of the spiritual Church, appears from the signification of wife, as denoting affection or good, see n. 915, 2517; and from the signification of Egypt, as denoting sciences, see n. 1164, 1165, 1185, 1462. In this verse is described the man of the spiritual Church, as to his quality respecting good, that is, as to the manner of his life, namely, that good with him is obscure, but that it is illustrated from the Lord's Divine Humanity, by virtue of which illumination there exists in his rational mind an affection of truth, and in his natural mind an affection of sciences: the reason why, with the spiritual man, the affection of good cannot exist, such as it is with the celestial mind, but instead thereof the affection of truth, is, because with the spiritual man good is implanted in his intellectual part, and that such good is respectively obscure, was shown above, n. 2715; hence no other affection can be produced and derived into his rational mind but the affection of truth, and by this into his natural mind the affection of sciences: by truth is meant no other truth than such as he believes to be truth, although in itself it may not be truth; and by sciences are not meant the sciences taught by the learned, but every scientific derived from civil life, from doctrine, and from the Word, and verified experimentally and by hearing; in the affection of such scientific the man of the spiritual Church is principled. In order to show more clearly what is meant by being in the affection of truth, and what by being in the affection of good, it may be expedient to be more particular on the subject; they who are in the affection of truth, think, inquire, and debate, whether a thing be true or not true, whether it be so or not so, and when they are confirmed that it is true, or that it is so, they further think, inquire, and debate what it is; thus they stick in the very threshold, and are incapable of being admitted into wisdom, until they are void of doubt; but they who are in the affection of good, by virtue of the good itself in which they

are principled, know and perceive that it is so, and thus they do not abide in the threshold, but are in the inner chamber, being admitted into wisdom : as for example, in respect to this truth, that it is essential to think and act from the affection of good or from good ; they who are in the affection of truth, debate about it whether it be so, whether it be possible, and what it means, and so long as they are thus in doubt about it, they are incapable of being let in ; but they who are in the affection of good do not thus debate, or remain in doubt, but say that it is so, and therefore they are let in ; for they who are in the affection of good, that is, the celestial, set out where they who are in the affection of truth, that is, the spiritual, halt, so that the last term or halt of the latter is the first of the former ; therefore to the former it is given to know, acknowledge, and perceive, that the affections of good are innumerable, like the number in heaven, and that they are all joined together of the Lord into a celestial form, so as to constitute as it were one man ; it is also given them to distinguish the kind and species of every affection. Or let us take an example from this truth, that all delight, blessedness and happiness, are grounded solely in love, but according to the quality of the love, such are the delight, blessedness, and happiness : the mind of the spiritual man is fixed in considering whether it be so or not, and whether there are or not other sources of delight, blessedness, and happiness, as company, discourse, meditation, crucifixion, and also possessions, honor, reputation, and glory thence derived, not confining himself to this, that such things are of no account, but only the affection of love which is in them, and the quality of that love ; whereas the celestial man does not stick in these preliminaries, but asserts it to be so, and in consequence thereof is in the very and end use, that is, in the affections of love themselves, which are innumerable, and in each of which are things ineffable, and this with a variation of delight, blessedness, and happiness, to eternity. So also with respect to this truth, that man should love his neighbor for the good that is in him : they who are in the affection of truth, think, inquire, and debate, whether this be true, or whether it be so, and also what is meant by neighbor, and what by good, and do they advance further, wherefore they shut against themselves the gate which leads to wisdom ; but they who are in the affection of good, say that it is so, and therefore they do not shut the gate against themselves, but enter in, and know, acknowledge, and perceive, by virtue of good, who is a neighbor more than another, and also in what degree he is a neighbor, and that all are neighbors in a different degree, thus they know, acknowledge and perceive things ineffable in comparison with those who see only in the affection of truth : so finally, in regard to this truth, that he who loves his neighbor for the good which is in him, loves the Lord, they who are in the

affection of truth, inquire whether it be so, and if they are told that he who loves his neighbor for the good which is in him loves good itself, and inasmuch as all good is from the Lord, and the Lord is in all good, therefore when any one loves good, he also loves Him whence good is, and in which He is; they inquire also whether it be so, and farther what good is, and whether the Lord be in good more than in truth; and as long as they abide in such disquisitions, they are incapable even of the most distinct view of wisdom; but they who are in the affection of good, have a perceptive knowledge that it is so, and immediately see an open field of wisdom leading even to the Lord. Hence it may appear, whence comes the obscurity in which they are who are in the affection of truth, that is, the spiritual, in respect to those who are in the affection of good, that is, the celestial; nevertheless the former may come from obscurity into light, if they are only disposed to be in the affirmative, that all good is of love to the Lord, and of charity towards their neighbor, and that love and charity is spiritual conjunction, and that hence come all blessedness and happiness, consequently that in the good of love from the Lord there is heavenly life, but not in the truth of faith separate from such love.

2719. The subject first treated of in this chapter is concerning the Lord's rational mind, in that it was made Divine, which rational mind is Imago; and concerning the rational mind merely human, in that it was separated, which is the ego of Hagar the Egyptian: the subject next treated of is concerning the spiritual Church, which was saved by the Lord's Divine Humanity, which Church is Hagar and her boy: the subject now treated of is concerning the doctrine of faith, which was to serve that Church, namely, that human rationals grounded in sciences were adjoined thereto, which human rationals are Ahimelech and Pharaoh; conjunction is signified by the covenant which Abraham made with them; those rationals are appearances, not from a Divine origin, but from a human, which are adjoined for this reason, because the spiritual Church without them would not comprehend doctrine, consequently would not receive it; for, as was shown above, in 2718, the men of the spiritual Church is in obscurity respecting, wherefore doctrine must needs be clothed with such appearances as are accommodated to human thought and affection, and yet are not in such disagreement with real truths, but that Divine Good may have somewhat like a receptive therein. Inasmuch as in chapter xxvi. Ahimelech is again treated of, and also mention is made again of a covenant, but with Imago, signifying in an interval some the adjunction a second time of things rational and scientific to the doctrine of faith, at present we shall only give a summary explanation of what is here contained in an interval some on this subject, reserving a fuller explanation till we come to treat of that chapter.

2723. Verse 22. *And it came to pass at that time, that Abimelech said, and Phicol the chief of his army, to Abraham, saying, God is with thee in all that thou doest.* Verse 23. *And now swear to me unto God here, if thou hast lied to me, and to my son, and to my grandson; according to the kindness which I have done with thee, do with me, and with the land in which thou hast sojourned.* Verse 24. *And Abraham said, I will swear.* Verse 25. *And Abraham reproved Abimelech, by reason of a well of water, which the servants of Abimelech had taken away.* Verse 26. *And Abimelech said, I have not known who hath done this word, and also thou hast not shewn me, and also I have not heard but to-day.* Verse 27. *And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant.* Verse 28. *And Abraham set seven ewe-lambs of the flock by themselves.* Verse 29. *And Abimelech said to Abraham, What are these seven ewe-lambs, which thou hast set by themselves?* Verse 30. *And he said, Because thou shalt receive seven ewe-lambs from my hand, that it may be to me for a witness, that I have digged this well.* Verse 31. *Therefore he called that place Beersheba, because there they both swore.* Verse 32. *And they struck a covenant in Beersheba; and Abimelech arose, and Phicol the chief of his army, and they returned into the land of the Philistines.* It came to pass at that time, signifies the state in which the Lord was when His rational mind was made Divine: and Abimelech said, and Phicol the chief of his army, to Abraham, signifies human rationals grounded in scientifics about to be subjoined to the doctrine of faith, which in itself is Divine: saying, God is with thee in all that thou doest, signifies that it is Divine as to all things both in general and in particular: and now swear to me unto God here, signifies affirmation: if thou hast lied to me, signifies without any doubting: and to my son, and to my grandson, signifies concerning the things which are of faith: according to the kindness which I have done with thee, signifies the rational things in which the Lord was before instructed: do with me and with the land in which thou hast sojourned, signifies reciprocity: and Abraham said, I will swear, signifies all affirmation: and Abraham reproved Abimelech, signifies the Lord's indignation: by reason of a well of water which the servants of Abimelech had taken away, signifies the doctrine of faith, in that scientifics were disposed to attribute it to themselves: and Abimelech said, signifies a reply: I have not known who hath done this word, signifies that the rational mind dictated otherwise: and also thou hast not shewn me, signifies that it was not from the Divine: and also I have not heard but to-day, signifies that it was now first discovered: and Abraham took flock and herd, and gave to Abimelech, signifies Divine goodness implanted in the rational things of doctrine signified by Abimelech: and they both struck a covenant, signifies conjunction: and Abraham set seven ewe-

lands of the flesh by themselves, signifies the holiness of innocence: and *Abimelech said to Abraham, What are these seven ewe-lambs which thou hast set by themselves?* signifies that he might be instructed and might acknowledge: and *he said, Because thou shalt take seven ewe-lambs from my hand,* signifies the holiness of innocence from the Divine: *that it may be to me for a witness,* signifies certainty: *that I have dugged this well,* signifies that doctrine is from what is Divine: *therefore he called that place Beer-sheba,* signifies the quality of doctrine: *because they both sware,* signifies by reason of conjunction: and *they struck a covenant in Beer-sheba,* signifies that human rationals were adjoined to the doctrine of faith: and *Abimelech arose, and placed the chief of his army, and returned to the land of the Philistines,* signifies that evil they had no part in doctrine.

1731. Verse 23. *And he planted a grove in Beer-sheba, and there he called on the name of the God of eternity. He planted a grove in Beer-sheba,* signifies doctrine with its knowledge and quality: and *called on the name of the God of eternity,* signifies worship thence derived.

1732. *He planted a grove in Beer-sheba*—That herby is signified doctrine thence derived with its knowledge and quality, appears from the signification of a grove, and from the signification of Beer-sheba. As to what *groves* grove, it is to be observed, that in the ancient Church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship, and in groves, because groves signified the spiritual things of worship; so long as that Church, namely, the ancient Church, was in its simplicity, so long their worship on mountains and in groves was holy, by reason that the celestial things of love and charity were represented by those things which were high and lofty, as mountains and hills are, and the spiritual things thence derived were represented by things bearing fruit and by things bearing leaves, as gardens and groves: but when those representations and significatives began to be made idolatrous, in consequence of man's worshipping things external without things internal, then that holy worship became profane; and therefore it was forbidden to perform worship on mountains and in groves: that the ancients performed holy worship on mountains, may appear from what is said of Abraham in chap. xii. of Genesis, "He betook himself thence to a mountain on the east of Bethel, and stretched out his tent, Bethel on the west, and Ai on the east, and there he built an altar, and called on the name of Jehovah," (verse 8; n. 1419—1420;) and from the signification of mountains, as denoting the celestial affection of love, see n. 745, 746, 1420; that they also performed holy worship in groves, appears from what is said in this verse, "Abraham planted a grove in Beer-sheba, and there he called on the name of the God of eternity;" and also from the

signification of a garden, as denoting intelligence, see n. 100, 108, 1288, and of trees, as denoting perception, see n. 300, 2183: their worship in groves was forbidden, appears from the following passages, "Thou shalt not plant to thyself a grove of every tree near the altar of Jehovah thy God, which thou shalt make to thyself, and thou shalt not set up to thyself a statue, which Jehovah thy God hateth," (Deut. xvi. 21, 22.) and again, "The altars of the nations ye shall destroy, ye shall break in pieces their statues, and pull down their groves," (Ezek. xiv. 23.) and again, "Ye shall burn their groves with fire," (Deut. xii. 3.) and whereas the Jews and Israelites, amongst whom this representative rite of the ancient Church was introduced, were only in things external, being monotheists in heart, and neither knowing, nor desiring to know, anything internal, or anything of a life after death, or of the kingdom of the Messiah, as being a heavenly kingdom, therefore as often as they were left in liberty, they performed profane worship on mountains and hills, and also in groves and forests, and likewise made to themselves high places instead of mountains and hills, and groves instead of groves, as may appear from several passages in the Word, as in the book of Judges, "The sons of Israel served Baalim and groves," (iii. 7.) and in the book of Kings, "Israel made groves to provoke Jehovah to anger," (1 Kings xiv. 23.) and in another place, "Judah built for themselves high places, and statues, and groves, upon every high hill, and under every leafy tree," (1 Kings xiv. 23.) and in another place, "Israel built to themselves high places in all cities, and set up statues and groves on every high hill, and under every leafy tree," (2 Kings xvi. 9, 10.) and in another place, "Manasseh king of Judah raised up altars to Baal, and made a grove, as Ahab king of Israel had done, and set a grove image of the grove, which he had made, in the house of God," (2 Kings xxi. 3, 7.) whence it is manifest, that they even made to themselves groves images of a grove; and that these were destroyed by king Josiah, appears from the same book, "Josiah caused to be brought forth from the temple of Jehovah all the vessels made for Baal and the grove, and for the sun and moon, and all the host of the heavens, and burned them without Jerusalem, and the houses which the women were there for the grove: he also cut down the grove which Solomon had made, and likewise the grove in Bethel which Jeroboam had made," (2 Kings xxiii. 4, 5, 7, 14, 15.) that such things were also pulled down by king Hezekiah, appears from the same book, "Hezekiah king of Judah removed the high places, and brake the statues, and cut down the grove, and brake in pieces the brazen serpent which Moses had made," (2 Kings xviii. 4.) that the brazen serpent was holy in the time of Moses, is evident, but when the more material was worshipped, it was made profane, and was broken in pieces, for the

same reason that worship was forbidden on mountains and in groves; this is further evident from what is written in the prophets, as in Isaiah, "Inflaming themselves with gods under every leafy tree; slaying the children in the rivers under the shade of the rocks; even to the rivers hast thou poured out a libation, thou hast offered a present, on a high and lofty mountain hast thou set thine habitation, and there hast thou offered in sacrifice," (Isa. 5--7 :) again, "In that day shall a man look to his Maker, and his eyes shall have respect unto the Holy One of Israel; and he shall not look to the altars the work of his hands, neither shall respect what his fingers have made, either the grove, or the silver statue," (Isa. 7, 8 :) and in Micah, "I will cut off thy grove images and thy statues from the midst of thee, and thou shalt not bow down thyself any more to the work of thine hands, and I will pluck up the grove from the midst of thee, and will destroy thy altar," (c. 12, 13 :) and in Ezekiel, "Thus shall ye know that I am Jehovah, when they are slain in the midst of their idols, and about their altars at every high hill, on all the heads of the mountains, and under every leafy tree, and under every interweave and, the place where they gave an odour of sweet to all their idols," (c. 13 :) Hence then it is manifest what was the origin of idolatrous worship, namely, that representative and significative objects were worshipped; the most ancient people, who were before the flood, in all and singular visible things, as in mountains, in hills, in open fields, in valleys, in gardens, groves and forests, in rivers and waters, in cultivated grounds and grounds sown with grain, in trees of every kind, also in animals of every kind, and in the handicrafts of human, are somewhat representative and significative of the Lord's kingdom; they did not however make their eyes, much less their minds, to remain fixed in the visible objects, but used them as means of thinking of things celestial and spiritual in the kingdom of the Lord; and this in such a sort, that there was nothing in universal nature but served them as such a means; thus also is really the case, that all and each of the things in nature are representative which at this day is a mystery, and scarce believed by any one; but after that the heavenly affection perished, which is love to the Lord, then mankind were no longer in the above state, namely, to see the celestial and spiritual things of the Lord's kingdom by visible objects as means or mediums; nevertheless the remnants, after the flood, from traditions and collected concepts, knew that visible objects were significative, and in consequence of their being significative, they accounted them holy, and hence came the representative worship of the ancient Church, which Church, as being spiritual, was not in the perception of the reality of such significations, but only in the knowledge thereof, for it was in obscurity respectively, see n. 2715; still however it did not

worship external things, but by external things remembered internal, and hence the men of that Church were in holy worship, when they were in representatives and significations; they were enabled also to perform holy worship, inasmuch as they were in spiritual love, that is, in charity, which they made the essential of worship, whence holiness from the Lord could flow into their worship; but when the state of mankind was so changed and perverted, that they removed themselves from the good of charity, and consequently no longer believed in the existence of a heavenly Kingdom, or of a life after death, but that they were in a like state with other animals, except that they had power to think, as is the case at this day, then holy representative worship was changed into idolatrous, and things external were worshiped; hence amongst many Gentiles at that time, and even amongst the Jews and Israelites, worship was not representative, but was changed into a worship of representatives and significations, that is, of things external without things internal. As to what relates to groves in particular, they had amongst the ancients various significations, according to the particular kind of trees growing in them; the grove where olive trees grew, signified the celestial things of worship, the grove where vines grew, signified the spiritual things thereof, but the grove consisting of fig-trees, of cedars, of fir, of poplars, and of oaks, signified various things celestial and spiritual, in the present state mankind is made of grove simply, without naming the trees of which it consisted, and it signifies those things belonging to things rational, which are adjoined to doctrine and the knowledge thereof; trees also in general signify perceptions, see n. 108, 2168, but when said of the spiritual Church, they signify knowledge, by reason that the men of the spiritual Church has no other perceptions than what are derived by knowledge from doctrine, or the Word, for these constitute his faith, consequently his conscience, whence perception comes.

2722. As to what concerns *Benebela*, it signifies the quality of doctrine, namely, that it is Divine whereunto human rational things are adjoined, as may appear from the series of things treated of from verse 22 to this, see n. 2612, 2614; the same may appear also from the signification of the expression itself in the original tongue, inasmuch as it denotes the *will* of an oath and avowal: that will is the doctrine of faith, may be seen n. 2702, 2720; that an oath is conjunction, may be seen, n. 2720, and also a covenant which is made with an oath, see n. 1966, 2008, 2021, 2027; and that will is what is holy, consequently Divine, may be seen, n. 286, 423, 716, 881; whence it may appear evidently that *Benebela* signifies doctrine which is in itself Divine with things rational, or human appearances adjoined thereto; that the same *Benebela* is grounded in this signification, is manifest from the words of Abraham, "Because thou

shall receive seven ewe-lambs from thy hand, that it may be to me for a witness that I have digged this well, therefore he called that place *Bersekela*, because there they both swore; and they struck a covenant at *Bersekela*," (verse 20—22) in like manner from the words of Isaac, chap. xxvi., "It came to pass in that day, that the servants of Isaac came and showed him concerning the well which they digged, and said unto him, We have found waters, and he called it *Sheba* (an oath and sworn); therefore the name of the city is *Bersekela* unto this day," (verse 23) in this passage also mention is made of wells, concerning which there was a contention with Abimelech; mention is made likewise of a covenant with him, and by *Bersekela* are signified human rational things again adjusted to the doctrine of faith, and in consequence of being again adjusted, and doctrine being thus accommodated to human apprehensions, it is called a city; that city denotes doctrinally as a whole, may be seen, n. 606, 2202, 2472, 2481; moreover *Bersekela* is mentioned in a like signification as to the internal sense, Gen. xvi. 19; xxv. 26; xxvi. 10, xlv. 1, 5; Joshua vi. 26; xvi. 1, 2; 1 Sam. viii. 2; 1 Kings iii. 8; and in an opposite sense, Amos v. 5; viii. 14. The extension of things celestial and spiritual, which belong to doctrine, is signified in an internal sense, when the extension of the land of Canaan is described as being from Dan even to *Bersekela*; for by the land of Canaan is signified the Lord's kingdom, and also His Church, consequently things celestial and spiritual belonging to doctrine, as in the book of Judges, "All the sons of Israel went forth, and the congregation was gathered together as one man from Dan even to *Bersekela*," (x. 1.) so in the book of Samuel, "All Israel, from Dan even to *Bersekela*," (1 Sam. iii. 20) and in another place, "Causing the kingdom to pass from the house of Saul, and setting up the throne of David over Israel and over Judah, from Dan even to *Bersekela*," (2 Sam. iii. 10) and in another place, "Hushai said to Absalom, Let all Israel be gathered together from Dan even to *Bersekela*," (2 Sam. xvii. 11) and again, "David said to Ishb, that he should go through all the tribes of Israel, from Dan even to *Bersekela*," (2 Sam. xxi. 2, 7) and again, "There died of the people from Dan even to *Bersekela* seventy thousand men," (2 Sam. xxi. 15) and in the book of Kings, "Judah dwell under his vine, and under his fig-tree, from Dan even to *Bersekela*, all the days of Solomon," (1 Kings ix. 25.)

3724. *And there is called on the name of the God of eternity.*—That hereby is signified worship thence derived, appears from the signification of calling on a name, as denoting worship, see n. 410; they who were of the ancient Church, by some did not understand names, but all the quality of a thing, see n. 144, 145, 440, 768, 1714, 1896, 2009; thus by the name of God they

understood everything as a whole whereby God is worshipped, consequently everything of love and faith: but when the internal of worship perished, and the external only remained, then by the name of God they began to understand nothing else but name, inasmuch that they worshipped the very name itself without any concern about the love and faith from which they worshipped, in consequence hereof nations began to distinguish themselves by the names of gods, and the Jews and Israelites preferred themselves before other nations on account of worshipping Jehovah, placing the essential of worship in mentioning and invoking a name, when yet the worship of a name only is no worship, being profitable with the word of people, who thereby do but more profane the name: inasmuch as by the name of God is signified everything of worship, that is, everything of love and of faith whereby he is worshipped, it is evident hence what is meant by these words in the Lord's Prayer, "*Hallowed be Thy name,*" (Matt. vi. 9.) and by these words of the Lord, "*Ye shall be hated of all for My name's sake,*" (Matt. x. 22.) "*If two shall agree in My name on earth, concerning anything whatsoever they shall ask, it shall be done for them of My Father, who is in the heavens: where two or three are gathered together in My name, there am I in the midst of them,*" (Matt. xviii. 20.) "*Whoso loveth his name, as brethren or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold, and shall inherit eternal life,*" (Matt. xix. 29.) "*Hearken to the son of David, blessed is He who cometh in the name of the Lord,*" (Matt. xxi. 9.) "*Jesus said, Ye shall not see Me henceforth until ye shall say, Blessed is He that cometh in the name of the Lord,*" (Matt. xxiii. 39.) "*Ye shall be hated of all nations for My name's sake; yea, then shall many be offended, and shall deliver up one another, and shall hate one another, and all these things for My name's sake,*" (Matt. xxiv. 9, 10.) "*As many as received Him, to them gave He power to become the sons of God, to them that believe on His name,*" (John i. 12.) "*He that believeth not is judged already, because he hath not believed on the name of the Only-begotten Son of God,*" (John iii. 17, 18.) "*Jesus said, Whosoever ye shall ask in My name, that will I do,*" (John xiv. 13, 14; xv. 16; xv. 23, 24, 26.) "*Jesus said, I have manifested Thy name to the men,*" etc. (John xvi. 6.) "*Holy Father, preserve in Thy name them whom Thou hast given Me, that they may be one, as we are,*" (John xvii. 11, 12.) "*I have made known to them Thy name, and will make it known, that the love with which Thou hast loved Me, may be in them, and I in them,*" (John xvii. 26.) "*That ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name,*" (John xx. 31.) besides many passages in the Old Testament, in which by the

name of Jehovah, and of God, is not meant name, but every-thing of love and of faith, whence worship proceeds. Concerning those who worship a name only, without love and faith, it is thus declared by the Lord in Matthew, "Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonders? but I will confess to them, I never knew you, depart from Me, ye that work iniquity," (Mt. 23, 28.) When the name of the Church, as was observed, from internal became external, and began to make worship consist in a name only, then the worshippers no longer acknowledged one God, but several gods; for it was customary with the ancients to add somewhat to the name of Jehovah, thereby to record some kindness or attribute of His, as in the present case, "He called on the name of the God of eternity," and in the following chapter, "Abraham called the name of that place *Jehovah Jireh*, that is, He will see," (verse 14.) again, "Moors built an altar and called the name thereof *Jehovah Shalom*, that is, my standard," (Isaiah xiv. 15.) again, "Gideon built an altar to *Jehovah*, and called it *Jehovah Shalom*, that is, of peace," (Judges vi. 24.) besides other places; hence it came to pass, that they who made worship to consist in a name only, worshipped as many gods as there were names, and that amongst the Gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshipped, when yet the ancient Church, from which those epithets came, never worshipped any but one God venerated under so many names, inasmuch as by name that Church understood quality.

2725 Verse 24. *And Abraham sojourned in the land of the Philistines many days.* *Abraham sojourned in the land of the Philistines many days*, signifies that the Lord adjoined to the doctrine of faith very many things derived from the science of human knowledge.

2726 That by Abraham's sojourning in the land of the Philistines many days, is signified that the Lord adjoined to the doctrine of faith very many things derived from the science of human knowledge, appears from the signification of sojourning, as denoting to instruct, see n. 1468, 2325; and from the representation of Abraham, as denoting the Lord, see n. 1263, 1269, 1011, 2601; and from the signification of the land of the Philistines, or of Philistia, as denoting the science of knowledge, see n. 1127, 1128; and from the signification of days, as denoting the states of the thing treated of, see n. 20, 467, 468, 473, 803; and as the subject here treated of is concerning knowledge grounded in sciences and religions, and it is said many days, therefore it signifies respectively very many. The subject treated of from verse 20, hitherto, is concerning things rational, derived from human sciences, added to the doctrine

of faith, as is evident from the explanation; in the present verse is declared their concluding period. In respect to the subject itself, as it is of more than ordinary depth, and as it is further abundantly treated of in chap. xxvi., we shall defer any farther explanation at present.

CONJUGATED MARRIAGES, HOW THEY ARE CONSIDERED IN THE HEAVENS, AND CONCERNING ADULTERIES.

3725. *FEW* at this day know what genuine conjugal love is, and whence it originates, by reason that few are principled in that love: it is almost universally believed to be made, and thus to flow from a certain natural instinct, as it is called, and thus the rather, because even amongst animals there exists a strongest conjugal, when yet the difference between conjugal love amongst mankind, and the conjugal tendency which has place amongst other animals, is like the difference between the state of man, and the state of a brute animal.

3726. And whereas few at this day, as was observed, know what conjugal love is, therefore from what has been discovered respecting it, we shall describe it: conjugal love derives its origin from the Divine marriage of goodness and truth, consequently from the Lord Himself: that this is the origin of conjugal love, does not appear to outward senses and apprehensions, but still it may be manifest from influx, and from correspondences, and moreover from the Word: from influx, inasmuch as heaven, by virtue of the union of goodness and truth, which flows from the Lord, is compared to a marriage, and is called a marriage: from correspondences, inasmuch as when goodness united with truth flows down into an inferior sphere, it forms a union of minds, and when into a still lower sphere, it forms a marriage: wherefore a union of minds, by virtue of goodness united with truth from the Lord, is essential conjugal love.

3727. That this is the source of genuine conjugal love, may appear also from this consideration, that no one can be in it, unless he be principled in the good of truth, and in the truth of good from the Lord, and likewise from this consideration, that heavenly blessedness and happiness are in that love, and they who are in it, all come into heaven, or into the heavenly marriage: the same may further appear from this consideration, that when the angels discourse together concerning the union of goodness and truth, then in an inferior sphere amongst good spirits, there is presented a representation of marriage: but amongst evil spirits a representation of adultery: hence it is, that in the Word the union of goodness and truth is called a marriage, but the adul-

ration of good and the justification of truth is called adultery and whoredom, see n. 2456.

2729. The men of the most ancient Church were distinguished above all others on this earth for living in genuine conjugal love, inasmuch as they were celestial men by virtue of good received in truth, and were in the Lord's kingdom together with the angels, and in that love enjoyed heaven; but their descendants, with whom the Church declined, began to lose their children, and their conjugal partners; for it is possible for wicked men to lose their children, but a conjugal partner can only be loved by the good.

2731. It was a sentiment amongst those most ancient people, that conjugal love is such that it would be wholly another's, and thus reciprocally, and that when the love is mutual and reciprocal, the parties are then in celestial happiness; also that a conjunction of minds is such, that this mutual and reciprocal feeling prevails in all and in each of the things of the life, that is, in all and in every affection, and in all and every thought: that therefore it was constituted of the Lord, that wives should be the affections of good which are of the will, and men be the thoughts of truth which are of the understanding, and that hence is derived a marriage, such as exists between the will and the understanding, and between all and everything thereof, with those who are partakers in the good of truth, and in the truth of good.

2733. I have discoursed with the angels concerning this mutual and reciprocal feeling of love, as to its quality, and they have declared, that it is an image and likeness of one in the mind of another, and that thus they could be united together not only in each particular, but also in the inmost principles of life, and that the Lord's love and mercy can flow with blessing and happiness into such a union. They declared also, that they who have lived in such conjugal love, during the life of the body, are united and dwell together in heaven as angels, sometimes also amongst children; but that at this day very few from Christendom are of this number, nevertheless such were all the members of the most ancient Church, which was celestial, and such were many of the ancient Church, which was spiritual: but they who have lived together in marriage, not joined in conjugal love, but in carnal love, those are separated in another life, because nothing of immortality is tolerated in heaven; and they are still more separated who have held each other in aversion; and still more they who have hated one another: when the parties first come into another life, they generally meet together, but after passing through severe suffering, they are separated.

2735. There were certain spirits who, from habit acquired in the life of the body, infected me with preacher causing, and thus by an influx of a gift and so it was unsatisfactory kind, such as is usually that of well-disposed spirits, but it was perceptible that craft and subtilty were therein, and that it was with design

to captivate the attention and to deceive; at length I discoursed with one of them, who, as I was told, during his life in the world, had been a general of an army; and whereas I perceived that the ideas of his thought were influenced by lasciviousness, I discoursed with him concerning marriage, according to the manner of discoursing amongst spirits illustrated by representations, which is full of expression, comprehending a variety of subjects, and thus intemperately he said, that in the life of the body he had made light of adultery: but it was given me to tell him, that adulterers are wicked, however it may appear otherwise to the adulterer, in consequence of the delight perceived therein, and of the pleasures grounded on such delight; and that he might know there to be wicked from this consideration, that marriages are the seminary of the human race, and consequently the seminary also of the heavenly kingdom, and therefore that they are in no-wise to be violated, but to be accounted holy; and also from this consideration (which he ought to know, as being in another life, and in a state of perception), that conjugal love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the firmament of heaven; and further from this consideration, that adulterers, if they do but only approach to the heavenly nuptials, are made sensible of their own sin, and cast themselves kneeling thence towards hell, at least he might know, that to violate marriages was contrary to Divine laws, and contrary to the civil laws of all people, and also contrary to the genuine light of reason, as being contrary to order both Divine and human, not to mention other considerations: but he replied, that he had no knowledge of such things whilst he lived in the body, nor had he thought about them; he was desirous to reason on the subject whether it was so or not, but he was told, that truth does not admit of reasonings in another life, inasmuch as reasonings evil with and foster the ruling delights, consequently they evil with and foster evils and falses, and therefore he ought first to think of the above considerations, as being truths, or to think from that principle, which is universally allowed, that none ought to do in another what he would not that another should do to him, on which principle he was questioned, whether on a supposition that any one had led his wife astray, whom he had loved, as men generally love their wives for a time, at least after marriage, he would not have detested adultery under the impression of resentment, and in such case, being a man of genius, have condemned himself in such defestation more than others, even till he had condemned them to hell: thus he might judge himself by himself, if he would make the case his own.

27th. They who, in a married state, during the life of the body, have enjoyed the happiness resulting from genuine conjugal love, enjoy the same happiness also in another life, so that the happiness of one life is continued to them in that of another, and

in the other life there is effected a union of minds, in which is heaven: I have been told, that the shade of celestial and spiritual happiness hence derived, according to the most general view only, are indefinite in number.

2725. Genuine conjugal love is an image of heaven, and when it is represented in another life, it is by the most beautiful objects that the eye can see, or the mind conceive, it is represented by a virgin of unspeakable beauty encompassed with a bright cloud, so that she may be said to be beauty itself in essence and form: all beauty in another life is said to proceed from conjugal love: the affections and thoughts of that love are represented by adamantine atmospheres, sparkling as if were with rubies and carbuncles, and this with delights which affect the inmost principles of the mind: as soon as anything of lasciviousness intervenes, they disappear.

2726. I have been informed, that genuine conjugal love is celestial innocence which develops to wisdom: they who have lived in conjugal love are in wisdom above all others in heaven: and when viewed by others they appear as infants, in the flower and spring of age; and whatever then befalls them is a joy and happiness to them: there are in the inmost heaven, which is called the heaven of innocence; through that heaven the Lord flows into conjugal love, and angels from that heaven are present with men, who live in that love; they are also present with infants in the first stages of infancy.

2727. With those who live in conjugal love, the interiors of the mind are open through heaven even to the Lord, for that love flows from the Lord through the inmost of man; hence they have the kingdom of the Lord in themselves, and hence they have genuine love towards infants for the sake of the Lord's kingdom; and hence too they are receptive of heavenly love more than other persons, and are also more fully in mutual love, for mutual love flows thence as a stream from its fountain.

2728. Mutual love, such as prevails in heaven, is not like conjugal love; the latter consists in desiring to be in the life of another as one, but the former consists in wishing better to another than to itself, such as is the love of parents towards their children, and the love of those who are affected with doing good, not for their own sakes, but on account of the joy which they find therein; such angelical love is derived from conjugal love, and hence it has birth as a child from its parent, and therefore it abides with parents towards their children, this love is procured by the Lord with parents, although they are not principled in conjugal love, to the end that the human race may not perish.

2729. From the marriage of goodness and truth in the heavens descend all kinds of love, which are like the love of parents towards their children, of brethren one amongst another, of relations, and of others, according to their degree in their re-

specific orders: according to these laws, which are grounded solely in good and truth, that is, in love and faith to the Lord, all the heavenly societies are formed, which are so joined together by the Lord as to resemble one man, wherefore also heaven is called the *United Man*; there are inseparable varieties, all originating in and derived from the union of goodness and truth from the Lord, which union is the heavenly marriage; hence it is, that from marriages on the earth originate all consanguinities and affinities, and loves are in like manner derived according to the degree of mutual connection one amongst another; but whereas at this day conjugial love does not exist, but the consanguinities and affinities thence derived are instead noted, but they are not consanguinities and affinities of love: in the most ancient Church there were also such derivations of love, wherefore they dwelt together in the houses, distinguished as it were into nations, families, and houses, which all acknowledge the Lord as their only parent.

2740. Genuine conjugial love cannot possibly exist but between two, that is, in the marriage of one man and of one wife, and in nearer between more together, by reason that conjugial love is mutual and reciprocal, and the life of one conjugial partner is in that of the other reciprocally, as is in form as it were one, such union may exist between two, but not between more, inasmuch as more divide amongst that love. The men of the most ancient Church, who were celestial, and in the perception of goodness and truth like the angels, had only one wife: they said, that with one wife they perceived celestial delights and happiness, and that they were struck with horror when mention only was made of the marriage of more: for the marriage of one husband and one wife descends, as was said, from the marriage of good and of truth, or from the heavenly marriage, which is of such a nature, as may appear from the Lord's words in Matthew, "Jesus said, Have ye not read, that He who made them from the beginning, made them male and female? and he said, Therefore shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh; wherefore they are no longer two, but one flesh; what therefore God hath joined together, let not man put asunder: Moses, because of the hardness of your heart, permitted to put away your wives, but from the beginning it was not so: all do not comprehend this word, but they to whom it is given," (iii. 9—12.)

2741. There is a continual influx of goodness and truth from the Lord into all, consequently there is a continual influx of conjugial love, but it is received in diverse manner by each, and as it is received, such it becomes; with the justicious it is changed into innocence, with the adulterous into adulteries; thus heavenly happiness is changed into unclean delight, and thus heaven into hell: the case herein is like that of the light of the sun shining

into objects, which is received according to the form of the objects, and becomes blue, red, yellow, green, dark, yet even black, according to reception.

2742. There exists with some a certain resemblance of conjugal love, but yet it is not conjugal love, unless they are in the love of goodness and of truth, being only a love appearing like conjugal love, which has its ground in nature of self-love and the love of the world, namely, that they may be served at home, that they may live in ease and security, that they may be taken care of in sickness and old age, or for the sake of their children whom they love: in some cases avarice of competition operates to produce such apparent love, which is grounded in fear respecting the marriage partner, respecting reputation, and also respecting misfortune: in some cases it is incontinence which operates to produce such apparent love, which at first appears like conjugal love, causing the parties to put on a sort of innocence in their looks and behaviour, to sport like little children, to perceive a joy as from a heavenly origin, whereas in process of time they do not enter into a closer and stronger union, like those who are principled in conjugal love, but are more and more separated. Conjugal love differs also with the married parties, with one it may prevail in a greater or less degree, with the other it may prevail in a very small degree or not at all, and in consequence of such difference, to the one it may be heaven, to the other hell; affection and reception determine this.

2743. There was seen by me a great dog like Cerberus, and I asked what it signified, and was told that by such a dog is signified a watch, or guard, but in conjugal love any should pass from celestial delight to infernal delight, or from infernal to celestial; for they who are principled in genuine conjugal love are in heavenly delight, but they who are in adulterous love are also in a delight which appears to them as heavenly, yet it is infernal; by a dog thus is represented, that those opposite delights should be prevented from communicating.

2744. It was shown me what is the manner of the progress of the delights arising from conjugal love, this way towards heaven, and that way towards hell: the progress of the delights towards heaven was in blessedness and happiness continually multiplying, till they became innumerable and ineffable, and as the progression was more interior, it was into blessedness and happiness still more innumerable and ineffable, till it came even to the essential heavenly blessedness and happiness of the innermost heaven, or the heaven of innocence; and this by most perfect freedom, for all freedom is from love, consequently the most perfect freedom is from conjugal love, which is essentially celestial. Afterwards was shown the manner of the progress of the delights of conjugal love towards hell, in that they remove themselves by degrees from heaven, and this also from an apparent

freedom, till at length there are scarce any remains of humanity in them: the bodily and infernal state in which they rise cannot be described. A certain spirit, who was of this kind with me, and saw the above progress, hastened to the sirens in front, with whom the progress of the delights of conjugal love is of the faintest kind, exclaiming that he would show them the nature of their delights, keeping at first the tale thereof in his mind, but when by degrees he came more in front, the tale was continued, like the progress of the delights to hell, and at length raised in the horror above described: sirens are such females as have been persuaded in a persuasion that whoredom and adultery are honourable, and have also been held in esteem by others on account of such persuasion, and of their elegant way of living: the greatest part of them come into another life from Christendom; see more concerning them, v. 683, 922, 1015, 1063, 1484.

2745. *There are women who do not love their husbands, but think meanly of them, and at length make them of no account: their nature and quality was represented by a cock, a wild cat, and a tiger of a darkish color; it was declared concerning such, that they begin with talking much, afterwards they proceed to chiding, and at length put on the nature of the tiger; it was urged by some, that such still love their husbands, but reply was made, that that love was not human, and that it flows also into the wicked, yea, even into all kind of animals, inasmuch that these animals love their offspring more than themselves; it was added, that with such women there is nothing of conjugal love.*

2746. *There was a certain spirit in a subtle attitude above the head, who during the life of the body had lived lasciviously, being delighted with variety, so that he had loved many constantly, but had frequented brothels, and had thus committed whoredom with many, and had afterwards rejected all, in consequence whereof he had defrauded several, and had extinguished all desire of marriage, yea, even all desire of procreating children, and had thus contracted an unnatural nature: all these things were discovered and laid open, and he was severely punished, and this in the sight of angels: afterwards he was cast into hell. Concerning the souls of adulterers see above, v. 824—830.*

2747. *Inasmuch as adulterers are contrary to conjugal love, it is not possible for adulterers to be with the angels in heaven; their contrariety also is gradual and truth is a cause of separation: for the same reason it is impossible they should be in the heavenly marriage, which is rendered further impossible by the filthy ideas they entertain concerning marriage; when marriage is only mentioned, and an idea thereof occurs, instantly their ideas are filled with lascivious, obscene, and wicked adulterations; in like manner when the angels discourse concerning goodness and truth, adulterers think contrary thereto; for all affections and thoughts thence derived remain with men after death*

such as they have been in the world. It is in the mind of adulterers to destroy societies, most of them being cruel, are in 826, false in their hearts contrary to charity and mercy, making much of the miseries of others, desiring to deprive others of their property, and practising such desires as far as they dare, delighting in the destruction of friendships, and in sowing the seeds of enmities: they pretend to religion, in that they say they acknowledge the Creator of the universe, and a providence but only universal, and salvation grounded in faith, and that their lot will not be worse than that of others; but when they are explored as to their qualities in heart, which is done in another life, it is then discovered that they do not even believe these things, but instead of the Creator of the universe they acknowledge nature, instead of an universal providence they acknowledge no providence, and respecting faith they think nothing; and all this is a consequence of the utter opposition of adulterers to goodness and truth: hence any one may judge whether adulterers can come into heaven.

2748. Certain spirits who had led an adulterous life in the world, came to me, and spoke with me: I perceived that they had not been long in another life, for they knew not that they were there, but supposed that they were still in the world, the reflection where they were being taken away from them: it was given to tell them, that they were in another life, but they presently forgot it: they asked, where there were any houses, where they might inhabit themselves? But in reply, they were questioned, Whether they ought not to have respect to things spiritual, that is, such as those of conjugal love, which is real marriage by such correspondences as they were in past of, and that this was contrary to Divine order? To these things however they did not in the least attend, neither did they understand them. I then asked, whether they were not afraid of the laws, and of the punishments which the laws inflicted? But these they despised: yet when I told them, that possibly they might be severely beaten by the domestics, this made some impression upon them. It was afterwards given to perceive their thoughts, for these are communicated in another life, and they were so filthy and obscene, that upright and well-disposed spirits could not help being struck with horror: and yet all thoughts, as to the most minute particulars thereof, are made public in another life before spirits and angels. Hence it may further be manifest, that adulterers cannot possibly be in heaven.

2749. They who by adulteries have contracted a lustful and unchaste mind in marriage, convert every delight, blessedness, and happiness, as it comes from the heaven of angels, into what is lascivious and unchaste, afterwards into what is painful, and lastly into what is shocking, so that they cast themselves headlong thence towards hell.

2750. I am well informed by the angels, that when any one

commits adultery on earth, heaven is instantly closed against him, and that he afterwards lives immersed solely in worldly and carnal things; and then, although he denies of the subjects of *love and faith*, still they do not protrude his interiors; and whatever he himself speaks concerning those things, does not come from his interiors, but only from his memory and his lips, under the impetus of self-interest or the love of gain; for the interiors are closed, and cannot possibly be opened but by earnest repentance.

1711. In front upwards before the left eye, there was a mass of such spirits as, during the life of the body, had plucked together in secret, and with more cunning than others; they were adulterers, and were still in the world of spirits, being recently deceased; it was customary with them to send forth some in every direction from their body, who might plot not only against conjugial love, but also against goodness and truth, and especially against the Lord; they who are sent forth return to the rest, and relate what they have heard, and accordingly they say their place. They sent one of these emissaries also to me, supposing that I was a spirit, because I discovered in the language of spirits; the emissary, when he spoke, uttered scandalous maxims, chiefly against the Lord, so that he was compared as it were of more scandale; but I replied, that he ought to check himself in such things, knowing from what body he came, and of what here drops it revealed; with respect to the Lord, I told him, I knew beyond all doubt that He is One with the Father, that the universal heaven is His, that from Him come all innocence, power, love, charity, mercy, also conjugial love, and all goodness and truth, which are all Divine; and that Moses and the Prophets, that is, all and each of the things contained in the internal sense of the Word, have respect unto Him, and that all the ceremonial rites of the Jewish Church represented Him; and inasmuch as I was convinced of the certainty of all this, so that no doubt remained concerning it, I asked him what he wished for further? On hearing what I had said, he was ashamed and retired; these declarations respecting the Lord were made in order that he might relate them to the adulterers, who constituted that wicked mass from which he was sent forth.

1712. They who had been imbued with adulteries in another life are particularly desirous to abuse^a men, and thereby to return into the world, but they are detained by the Lord in hell, to prevent their admission amongst those spirits who are attendant on men; most of these are from the Christian world, and few elsewhere.

1713. There are some in the world who are impelled by lust to rather virgins to whoredoms, in whatever place they are, in

^a See more on the subject of chastity, p. 1102.

monasteries, in their families, with their parents, and also to induce wars, and engrate themselves by all cunning devices and artifices; in consequence of the habit hereby acquired, and of its becoming as it were natural to them, they retain in another life the desire to insinuate themselves into societies by their gentleness and pretended goodness, but inasmuch as their thoughts are made manifest, they are rejected, they pass thus from one society to another, but are everywhere rejected, and also punished, for they study to steal away the delights and blessedness of others: at length they are admitted into no society, but after undergoing severe punishment, they are associated with their like in hell.

2754. The most dreadful appear sometimes on high above the head, but their hell is at a great depth beneath the heel of the foot: they are the modern antichristians, they measure by innocence, by mercy, and by various good affections with permission: during their abode in the world, they were adulterers above all others: whosoever they met with a beautiful and young wife, they got admission to her without conscience, and by the above pretended good affections tempted her to a compliance with their lusts: they are insatiable, and wish not to be discovered, acting in secret: they are also cruel, having had respect only to themselves, and not concerned though the whole universe should perish for them: there are great numbers of such spirits at this day, and it was declared they were from Christendom; their hell is of all others the most grievous.

2755. There are several hells of adulteries, and nothing is more loved there, or more delightful, than filth and corruption, which may be manifest also from what is observable of several of that class in the life of the body, in that their delight is both to think and to talk of filthy subjects, abstaining only for decency's sake. The delight of adultery in another life is turned into such things, the case herein being like that of the man's heart, even in time of spring, whilst it flows into corruption, or into a dead body.

2756. There are some spirits who have held as a principle to have a communion of wives. These, in another life, discover like good spirits, but they are malignant and dreadful; their punishment is dreadful, they are collected as into a bundle, and representatively as if were a serpent or extended around them, which encompasses all as a globe bound together, and thus they are rejected.

2757. Being conducted on a time through some abodes I came to one where my feet and loins were seized with heat, and I was told that that abode was inhabited by those who have indulged in loose pleasures, but still have not extinguished the natural desire of procreating children.

2758. That genuine conjugal love is confidential of heaven, is

represented in the Kingdom of nature, for there is nothing in universal nature but what in some manner represents the Lord's Kingdom in general, the Kingdom of nature deriving its entire origin from the spiritual Kingdom; what is without an origin prior to itself is nothing, not a single existence being unconnected with its cause, consequently with its end, for in such case it must instantly perish, and be annihilated: hence then come the representatives of the Lord's Kingdom in the Kingdom of nature; that conjugal love is heaven, appears from the transformation of worms into angels and cherubims, and thence into winged insects, for when the time of their nuptials come, which is when they put off their terrestrial form, or their worm state, and are furnished with wings, and become visible, they are then elevated into the atmosphere, their heaven, where they sport with each other, celebrate marriages, lay eggs, and are enriched with the juices of flowers; they are then also in their beauty, having wings of gold and silver colors, and adorned with other marks of richness and elegance; such is the effect of what is conjugal even with these insignificant animals.

3732. On the right side from the lower earth there arose as it were a volcano, which was said to consist of many spirits from the lower sort of people who were unlearned, but not depraved: they were natives and other simple ones, and in discoursing with them they said, that they knew the Lord, to whose name they ascribed themselves, they knew little besides concerning faith and its mysteries, others afterwards arose, who knew something more: it was perceivable that their interiors were capable of being opened, for in another life this may be perceived manifestly; they had conscience, which was communicated to me, in order that I might know its quality, and I was told that they lived simply in conjugal love: they said that they loved their conjugal partner, and abstained from adulteries, and that they did so from conscience was evident from this consideration, that they declared they could not do otherwise, because it was contrary to their will; such are instructed in another life, and are perfected in the good of love and the truth of faith, and are finally received amongst angels.

PREFACE.

Ever what mistakes they fall into abide in the literal sense of the Word alone, without searching out the internal sense from other passages where it is explained, may appear manifest from the number of heresies which have sprung up in all ages of the Church, and which are each of them confirmed by their respective followers from the literal sense of the Word; especially from that grand heresy, which the wild and infernal love of self and the world has leached from the Lord's words to Peter, "I say unto thee, that thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens," (Matt. xvi. 15—19); they who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given him, when yet it was well known, that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is Divine; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation; when yet the internal sense of these words is, that exalted Power in the Lord, which has place with those only who are principled in love to the Lord, and in charity towards their neighbor, has that power, and yet not even faith, but the Love from whom faith is derived, by which we here meant that faith, as in other passages throughout the Word, on that the Church is built, and against that the gates of hell do not prevail; and so that faith being the keys of the kingdom of the heavens; that shuts heaven, to prevent the entrance of evils and fakes, and that opens heaven for goodness and truths: such is the internal sense of the above words: the Jewish Apostles, like the Jewish tribes of Israel, repre-

created nothing else but all the things of such faith, see n. 577, 5120, 5130; Peter represented faith itself, James charity, and John works of charity (see the preface to chapter xviii. of Genesis), in like manner as Reuben, Simeon, and Levi, Jacob's first-born, is the representative Jewish and Israelitish Church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, therefore the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves the power of acting mankind.

GENESIS.

CHAPTER THE TWENTY-SECOND.

1700: IN the Revelation the Word is thus described as in the internal sense, "*I saw Heaven open, and behold a White Horse, and He who sat thereon was called faithful and true, and in righteousness shall He judge and make war: His eyes were a flame of fire; and upon His head were many diadems: having a name written which no one knew but Himself; and He was clothed with a vesture tinged with blood; and His name is called the Word of God. And the armies which are in the heavens followed Him on white horses, clothed in fine linen, white and clean; and He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords,*" (chap. xix. 11—14, 14:) it is impossible for any one to know what each of these expressions implies, except from the internal sense; it is manifest that every expression is in some respect representative and significative, as when it is said that heaven was open, that there was a white horse, that He who sat on him was faithful and true, and that in righteousness He judges and makes war, that His eyes were a flame of fire, that on His head were many diadems, that He had a name which no one knew but Himself, that He was clothed in a vesture tinged with blood, that the armies which are in the heavens followed Him on white horses, that they were clothed with fine linen, white and clean, and that on His vesture and on His thigh He had a name written: it is expressly said, that the Word is here described, and the Lord who is the Word, for it is said, "*His name is called the Word of God,*" and afterwards, "*He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords;*" from the interpretation of each expression it evidently appears, that in the above passage the Word is described as to the internal sense; by heaven being open is represented and signified, that the internal sense of the Word is not seen but in heaven, and by those to whom heaven is open, that is, who are principled in love to the Lord and in faith originating in love; Acor, which is white, represents and signifies the understanding of the Word as to the interior things thereof, that this is the signification of a white

horse, will be shown presently; that He who sat on him is the Word and the Lord who is the Word, is manifest; who, by virtue of good, is called faithful and judging in righteousness, and by virtue of truth is called true and making war in righteousness; the many diadems on His head signify all the things of faith; having a name written which no one knew but Himself, signifies that the quality of the Word in the internal sense is seen by no one but Himself, and to whom He reveals it; clothed with a vesture tinged with blood, signifies the Word in the letter; the animals in the heavens who followed Him on white horses, signify those who are in the understanding of the Word as to its interiors; clothed with fine linen, white and clean, signifies the same persons principled in love and in faith originating in love; a name written on the vesture and on the thigh, signifies truth and good; from these particulars, and from those which precede and follow, it is evident, that about the last time the internal sense of the Word will be opened; what shall come to pass at that time, is also described in the same chapter, verses 17—21.

2751. That a white horse means the understanding of the Word as to the interior things thereof, or what is the same thing, the internal sense of the Word, appears from the signification of horse, as denoting the intellect; in the prophetic parts of the Word much mention is made of horse and horsemen, but heretofore no one has known, that horse signifies the intellect, and horseman an intelligent person; as in the prophecy of Jacob then Israel, it is said of Dan, "Dan a serpent on the way, a serpent dart on the path, biting the heels of the horse, and his horseman shall fall backwards; I wait for Thy salvation, Jehovah," (Gen. xlv. 17, 18.) that a serpent is one who reasons from things sensual and scientific concerning Divine secrets, may be seen, n. 155; that way and path is truth, see n. 457, 5533; that heel denotes the lowest natural mind, see n. 257; that horse denotes the understanding of the Word, and horseman one who teaches, see n. 2587; hence it is evident what these prophetic words signify, that is, that whosoever reasons from things sensual and scientific concerning the truths of faith, stumbles first in the lowest things of nature, and then believes nothing, which is to fall backward, whereas it is said, "I wait for Thy salvation, Jehovah." So in Habakkuk, "God, Thou ridest on Thine horses, Thy chariots are salvation, Thou hast caused Thine horses to tread in the sea," (in. 8, 15.) where horses denote Divine Truths which are in the Word, chariots denote doctrines thence derived, sea denotes knowledge, see n. 28, 3220, which being the understanding of the Word from God, it is therefore said, Thou hast caused Thine horses to tread in the sea: horses are here attributed to God, as in the revelation above, to whom they could not be attributed unless they

had such a significance. So in David, "Sing ye unto God, sing ye in His name, rush Him that riseth in the clouds, in His name Jah," (Psalms lxviii. 4:) where to ride in the clouds denotes the understanding of the Word as to its interior things, or the internal sense; that cloud is the Word in the letter, in which is the internal sense, see Preface to chap. xviii. of Odenus, where it is explained what is signified by the Lord's coming in the clouds of the heavens with power and glory. So again, "Jehovah bowed down the heavens, and came down, and it was darkness under His feet, and He rode upon a cherub," (Psalms xlviii. 9, 10:) where darkness is put for clouds, to ride upon a cherub denotes the Lord's Providence, to prevent man's entering of himself into the mysteries of faith contained in the Word, see n. 508. So in Zechariah, "In that day shall there be on the bells of the horses holiness to Jehovah," (xiv. 20:) where the bells of the horses denote the understanding of the spiritual things of the Word, which are holy. So in Jeremiah, "There shall enter through the gates of this city kings and princes, sitting on the throne of David, riding in a chariot, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited for ever," (xxix. 25, 26; xlii. 4:) the city Jerusalem denotes the Lord's spiritual kingdom and Church; kings denote truths, see n. 1479, 2013, 2020; princes denote the primary precepts of truth, see n. 1483, 2080; David denotes the Lord, see n. 1886; the men of Judah and the inhabitants of Jerusalem denote those who are principled in the good of love, of charity, and of faith, see n. 2268, 2431, 2712; thus to ride on a chariot and on horses denotes to be instructed in the doctrine of truth derived from the internal understanding of the Word. So in Isaiah, "Then shall thou be delighted in Jehovah, and I will cause thee to ride on the heights of the earth, and I will cause thee to feed on the inheritance of Jacob," (lviii. 14:) where to ride on the heights of the earth denotes intelligence. So in David, "A song of loves, and thy word on thy thigh, O mighty man, thy glory and renown, and proceed in thy renown, ride on the word of truth, and of the multitude of righteousness, and thy right hand shall teach thee wonderful things," (Psalms xlv. 1, 5:) where to ride upon the word of truth manifestly denotes the intelligence of truth, and upon the word of the multitude of righteousness denotes the wisdom of good. So in Zechariah, "In that day, said Jehovah, I will smite every horse with astonishment, and the rider with madness; and upon the house of Judah will I open mine eyes, and I will smite every horse of the people with blindness," (xii. 4:) where horse also manifestly denotes the understanding, which should be smitten with astonishment and blindness, and rider denotes one that is intelligent, who should be smitten with madness. So in Hosea, "Take away all dignity,

and receive good, and we will give back again the calves of our lips; Ashur shall not eat us, we will not ride upon a horse, and we will not say any longer to the work of our hands, thou art our God," (Isa. 2, 3;) where Ashur denotes transacting, see Is. 119, 1189, hence, man's own intelligence: many other passages, if necessary, might be adduced to the same purpose.

1762. The sole ground of this signification of horse, as denoting the intellect, is from representatives in another life: in the world of spirits are frequently seen horses, and this with much variety, and also those who sit on horses, and as often as they appear, they signify the intellect, such representatives are continually presented before spirits: it is in consequence of this representative of horse, as denoting the intellect, that when horses are mentioned in the Word, the spirits and angels attendant on man know instantly that the subject treated of is concerning the intellect; hence also it is, that to certain spirits who come from a certain orb elsewhere, when being principled in intelligence and wisdom, they are elevated from the world of spirits into heaven, there appear bright shining horses as of fire: which were also seen by me, when they were taken up, hence it was made manifest to me what is signified by the *fiery chariot* and *fiery horses*, which were seen by Elisha, when Elisha ascended by a whirlwind into the heavens; likewise what is signified by the exclamation of Elisha on the occasion, "*My Father, my Father, the chariots of Israel, and the horsemen thereof*," (2 Kings i. 11, 12;) and also by what Isaiah king of Israel said in like manner to Elisha when he died, "*My Father, my Father, the chariots of Israel, and the horsemen thereof*," (2 Kings vii. 14;) that by Elisha and Elisha was represented the Lord as to the Word, will be shown, by the divine mercy of the Lord, elsewhere; the doctrine of love and charity from the Word is signified by a *fiery chariot*, and the doctrine of faith thence derived by *fiery horses*; the doctrine of faith is the same thing as the understanding of the Word as to its interior contents, or the internal sense. That chariots and horses appear in the heavens before spirits and angels, may further appear from this consideration, that they were seen by the Prophets, as by Zechariah, ch. 1—10; vi. 1—8, 5—7;) and by others, also by the boy of Elisha, of whom it is thus written in the book of Kings, "*Jehovah opened the eyes of the boy of Elisha, and he saw, and behold the mountain full of horses and fiery chariots round about Elisha*," (2 Kings vi. 17;) moreover, so that part of the world of spirits which is the abode of the intelligent and the wise, chariots and horses continually appear, by means, as was said, that chariots and horses represent those things which are of wisdom and intelligence: that such as are raised up after death, and enter into another life, are represented to them a youth sitting on a horse, and elsewhere dismounting, and that

body is signified, that they must be instructed in the knowledge of good and of truth, before they can come into heaven, may be seen, n. 187, 188. That chariots and horses have this signification was perfectly well known in the ancient Church, as may also appear from the book of Job, which is a book of the ancient Church, wherein are these words, "God made him to forget wisdom, and hath not imparted to him intelligence, near the time he elevated himself on high, he divideth the horse and his rider," (Job, 17—19.) The signification of horse, as denoting the intellect, was derived from the ancient Church to the wise men abroad, even into Greece; hence it was, that in describing the sun, by which is signified love, see n. 2441, 2495, they placed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and in describing the god of the sea, inasmuch as by sea were signified sciences in general, see n. 25, 2126, they also allotted horses to him: hence too, when they described the birth of the sciences from the intellect, they figured a flying horse, which with his hoof burst open a fountain, where were virgins who were the sciences; nor was anything else signified by the Trojan horse, but an artful contrivance of the understanding to destroy walls: at this day indeed, when the intellect is described, agreeable to the custom received from the ancients, it is usually described by a flying horse or Pegasus, and erudition by a fountain, but it is known scarce to any one that horse in a mystical sense signifies the understanding, and that a fountain signifies truth; still less is it known that those significatives were derived from the ancient Church to the Gentiles.

2768. Hence then it is evident, whence came the representations and significatives contained in the Word, namely, from the representatives which exist in another life; it was from another life that such representations came to the men of the most ancient Church, who were celestial, and were together with spirits and angels whilst they lived in the world; those representations were derived from them to their posterity, and at length to those who knew only that such things were significative, without knowing what they particularly signified; but inasmuch as they had existed from the most ancient times, and were applied in Divine worship, they were therefore accounted venerable and holy. Besides representatives, there are also correspondences, which both in sound and signification differ in the natural world from what they are in the spiritual world; thus heart denotes the affection of good, eyes understanding, ears obedience, hands power, besides innumerable others; these are not so represented in the spiritual world, but they correspond, as natural to spiritual; hence it is, that each particular expression, as to the smallest yet or title in the Word, involves things spiritual and celestial; and that the Word is so inspired, that when

it is read by man, spirits and angels instantly perceive it spiritually according to representations and correspondences. But this science, which was so cultivated and esteemed by the ancients after the flood, and by which they were enabled to think with spirits and angels, is at this day totally obliterated, inasmuch that scarce any one is willing to believe that such a science exists; and they who believe, consider it merely as somewhat mystical of no use, and this by reason that man is become altogether worldly and corporeal, so that when mention is made of what is spiritual and celestial, he immediately feels a repugnance, and sometimes disdains, you even a laughing: what then will he do in another life, which lasts for ever, where there is nothing worldly and corporeal, but only what is spiritual and celestial, which constitutes life in heaven?

CHAPTER XXII.

1. AND it came to pass after these words, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold I.

2. And He said, Take, I pray, thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering on one of the mountains, which I declare to thee.

3. And in the morning Abraham arose early, and saddled his ass, and took his two boys with him, and Isaac his son, and cut the wood of the burnt-offering, and arose, and went to the place which God said to him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said to his boys, Tarry ye here with the ass, and I and the boy will go yonder, and we will bow ourselves, and will return to you.

6. And Abraham took the wood of the burnt-offering, and placed on Isaac his son; and he took in his hand fire and a knife, and they went both of them together.

7. And Isaac said to Abraham his father, and said, My father; and he said, Behold I, my son; and he said, Behold the fire and the wood, and where is the cattle for a burnt-offering?

8. And Abraham said, God will see for Himself cattle for a burnt-offering, my son; and they went both of them together.

9. And they came to the place which God said to him, and Abraham built there an altar, and disposed the wood, and bound Isaac his son, and placed him on the altar over the wood.

10. And Abraham put forth his hand, and took the knife to slay his son.

11. And the angel of Jehovah out of heaven cried to him, and said, Abraham, Abraham; and he said, Behold I.

12. And he said, Put not forth thy hand to the boy, neither do thou anything to him, because I now know that thou fearest God, and hast not withheld thy son, thine only one, from Me.

13. And Abraham lifted up his eyes, and saw, and behold a ram behind withheld in a thicket by his horns: and Abraham went, and took the ram, and offered him for a burnt-offering in the place of his son.

14. And Abraham called the name of that place, Jehovah shall see, which is said at this day, In the mount Jehovah shall see.

15. And the angel of Jehovah cried to Abraham a second time out of heaven:

16. And said, In Myself have I sworn, saith Jehovah, because thou hast done this Word, and hast not withheld thy son, thine only one.

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore, and thy seed shall inherit the gate of thine enemies.

18. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.

19. And Abraham returned to his boys; and they arose, and went together to Beer-sheba, and Abraham dwelt in Beer-sheba.

20. And it came to pass after these words, that it was told Abraham, saying, Behold Milcah she also hath borne sons to thy brother Nahor:

21. Huz his first-born, and Ben his brother, and Kemuel the father of Aram.

22. And Chesed, and Haco, and Phizah, and Jodaph, and Bethuel.

23. And Bethuel begot Rebekah: these eight Milcah did bear to Nahor Abraham's brother.

24. And his concubine, whose name was Remmah, she bare also Tekah, and Gaham, and Thahab, and Masrah.

THE CONTENTS.

2764. THE subject treated of in this chapter, in the internal sense, is concerning the Lord's most grievous and inmost temptations, whereby He united the Human Essence to the Divine;

and concerning the salvation of those who constitute the Lord's spiritual Church by that union.

2765. The Lord's most grievous and heaviest temptations are treated of, verses 1, 5—6, 9—11. The nation of the Human Race, with the Divine, or the glorification by means of those temptations, is treated of, verses 2, 11, 12, 16. The salvation of the spiritual by virtue of the Lord's Divine Humanity, those who are principled in charity and faith, within the Church, is treated of, verses 3, 7, 8, 13—19; and of those who are principled in good without the Church, verses 20—24.

THE INTERNAL SENSE.

2766. Verse 1. *AND it came to pass after these words, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold I.* It came to pass after these words, signifies things transacted: God did tempt Abraham, signifies the Lord's most grievous and heaviest temptations: and said unto him, Abraham, signifies the Lord's perception from Divine Truth: and he said, Behold I, signifies thought and reflection.

2767. It came to pass after these words—That hereby are signified things transacted, appears without explanation. The things transacted, or which have been just treated of, are concerning Abimelech and Abraham, in that they made a covenant in Beersheba, and lastly, that Abraham built a grove in Beersheba, by which was signified that rational human things were adjusted to the doctrine of faith, which is itself in Divine: the subject now treated of is concerning the Lord's temptation as to the rational mind, which is signified by Isaac; for by temptations the Lord made His Humanity Divine, consequently He made His rational mind Divine, in which what is human commences, see n. 2103, 2124, by correcting and casting out from the rational mind whatever was merely human, or human material; this is the connection of the things treated of in the foregoing chapter with the things treated of in this chapter; whence it is said, "It came to pass after these words that God did tempt Abraham."

2768. God did tempt Abraham.—That hereby are signified the Lord's most grievous and heaviest temptations, appears from what follows; that by Abraham the Lord is represented, and meant in an internal sense, is evident from all that goes before, where Abraham is treated of: that the Lord endured most grievous and heaviest temptations, which are described in this chapter in the internal sense, will appear presently. Its being said that God tempted, is according to the custom of the writer,

in which temptations and several other such things are attributed to God, whereas, according to the internal sense, God tempts no man, but is continually delivering him from temptations, so far as is possible, or so far as deliverance does not cause evil, and is continually regarding good, from which He leads those who are in temptations; for God never concurs with temptations in any other way, and although it is said of Him that He permits, still it is not according to the idea which men entertain of permission, namely, as consenting by permitting, for men cannot conceive otherwise than that whosoever permits, He also wills what He permits, but it is the evil with man which causes temptation, and which also leads thereto, of which evil there is no sense in God, as there is no sense in a king or a judge why men should do evil, and suffer punishment for it; for whosoever separates himself from the laws of Divine order, which are all grounded in good and in truth derived from good, he casts himself into laws opposite to Divine order, which are all grounded in what is evil and false, and consequently in punishments and torments.

2769. *And said unto him, Abraham*—That hereby is signified the Lord's perception from Divine Truth, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, see n. 1898, 1919, 2060, 2610; and from the representation of Abraham, as denoting the Lord. That the perception was from Divine Truth, may appear from this consideration, that the name *God* is used, and not *Jehovah*; for where the subject treated of in the Word is concerning truth, there the name *God* is applied, but where it is concerning good, there the name *Jehovah* is applied, see n. 2586, because it is that He is named *God* in this verse, and also in the following even to verse 11, by reason that the subject there treated of is concerning temptation; whereas in verse 12, and in the following verses, He is named *Jehovah*, because the subject treated of is concerning deliverance; for from truth comes all temptation and damnation, but from good come all deliverance and salvation; that truth condemns, and that good saves, may be seen, n. 1685, 2658, 2659.

2770. *And he said, Behold I*—That hereby are signified thought and reflection, appears from the signification of saying, as denoting to perceive, see n. 2769, but in the present case to think and reflect, as being spoken in the way of a reply, for all thought and consequent reflection comes from perception, see n. 1919, 2515, 2532.

2771. *Verse 2. And he said, Take, I pray, thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering, on one of the mountains, which I declare to thee* *He said, Take, I pray, thy son*, signifies the Divine rational mind, begotten of Himself.

show only one, whom thou lovest, signifies the sole medium in the universe by which He would now manifest: *Isaac*, signifies the quality thereof: *and go thou to the land of Moriah*, signifies a place and state of temptation: *and offer him there for a burnt-offering*, signifies that He should sanctify Himself by what is Divine: *an oak of the mountain*, signifies Divine Love, which I declare to thee, signifies as He should perceive.

2772. *He said, Take, I pray, thy son*—That hereby is signified the Divine rational mind begotten of Himself, appears from the signification of *son*, as denoting the rational mind, see n. 2623, in the present case the Divine rational mind, because by *son* is here meant Isaac, who represents the Lord's Divine rational mind, as was shown, n. 1893, 2002, 2085, 2090: and whereas the Lord made His rational mind Divine by His own proper power, as hath often been said above, therefore by *thy son* is also signified that that Divine rational mind was begotten of Himself, see n. 1893, 2002, 2025.

2773. *Thou only one, whom thou lovest*.—That hereby is signified the sole medium in the universe by which He would now manifest, appears from the signification of *only one*, as denoting the sole one, and indeed in the universe, inasmuch as the subject treated of is concerning the Lord, who solely as to the whole humanity was made God or Divine.

2774. *Isaac*.—That hereby is signified the quality thereof, as being the good of truth, and the truth of good, consequently the Divine marriage as to the Lord's humanity, appears from the denomination of Isaac, concerning which see the foregoing chapter, verses 6, 7.

2775. *And go thou to the land of Moriah*.—That hereby is signified a place and state of temptation, may appear from the signification of the *land of Moriah*, that the *land of Moriah* is a place of temptation, is evident from this, that Abraham was ordered to go thither, and offer there his son for a burnt-offering, and thus to undergo the last state of temptation, that Jerusalem was in that land, where the Lord Himself underwent the last state of temptation, may appear from this, that as after was built by David on the mount of Moriah, and afterwards the temple by Solomon, as appears from the book of the Chronicles, "Solomon began to build the house of Jehovah in Jerusalem, on the Mount of Moriah, which was seen of David his father," (2 Chron. iii. 1; compare 1 Chron. xii. 16—28 with 2 Sam. xiv. 16—25.) hence it may sufficiently appear that the things here said, concerning the offering up of Isaac, are representative of the Lord, otherwise this might have been done where Abraham at that time abode, nor would he have been commanded to depart thence, and go a journey of nearly three days.

2776. *And offer him there for a burnt-offering*.—That hereby is signified that he should sanctify himself by what was Divine,

appears from the representation of a burnt-offering with the Hebrew nation, and in the Jewish nation, as denoting the most holy portion of their worship; there were burnt-offerings and there were sacrifices, what they represented may be seen, n. 591, 923, 1023, 2193; these sanctifications were heavily effected, and hence it is, that by offering for a burnt-offering is here signified to be sanctified by what was Divine, for the Lord Himself sanctified Himself by what was Divine, that is, united the humanity to the Divinity, by temptation combats and victories, see n. 1093, 1090—1092, 1737, 1797, 1812, 1818, 1820. The common belief at the day is, that burnt-offerings and sacrifices signified the Lord's passion, and that the Lord by His passion expiated the iniquities of all, yea, that He took them upon Himself, and thereby removed them; thus men believe that they are justified and saved, provided they can but think, though it were even at the hour of death, that the Lord suffered for them, howsoever they have lived during the whole course of their lives; but the case is not so: the passion of the cross was the last stage of the Lord's temptation, whereby He fully united the humanity to the Divinity, and the Divinity to the humanity, and thus glorified Himself; this is that union whereby they may be saved who are principled in faith in Him grounded in charity; for the essential Supreme Divinity could not otherwise reach to mankind, who had removed themselves so far from the celestial influences of love and the spiritual influences of faith, that they no longer even acknowledged such influences, much less did they perceive them; therefore in order that the Supreme Divinity might descend to man thus separated from it, the Lord came into the world, and united the humanity to the Divinity in Himself, which union could not otherwise be effected than by the most grievous temptation combats and victories, and at length by the last combat, which was that of the cross. Hence it is that the Lord, by virtue of the Divine Humanity, can illuminate minds even in a state of removal from the celestial influences of love, provided they be principled in faith grounded in charity; for the Lord in another life appears to the celestial angels as a sun, and to the spiritual as a moon, see n. 1093, 1521, 1523, 1589, 2441, 2495; all the light of heaven is thence; the light of heaven is such, that whilst it illuminates the sight of spirits and angels, it also at the same time illuminates the understanding; this is an essential property of that light, so that in proportion as any one in heaven enjoys external light, in the same proportion he enjoys internal light, that is, in the same proportion he has understanding; hence it is evident in what the light of heaven differs from the light of the world; it is the Lord's Divine Humanity which illuminates both the sight and the understanding of the spiritual, which would not be the case had not the Lord united the Human Essence to the Divine; and unless this union

had been effected, neither man in the world, nor spiritual angels in heaven, would have had any understanding or perception of good and of truth, of course neither would they have had anything of blessedness and happiness, consequently nothing of salvation; hence it may appear, that mankind could not be saved unless the Lord had assumed the Humanity and glorified it. Hence then every one may conclude how the case is with this belief, that man may be saved, if he only thinks from a certain inward impulse that the Lord has suffered for him, and has taken away his sin, without any regard to his manner of life, when yet the light of heaven from the Lord's Divine Humanity can only come to those who live in the good of life, that is, in charity, or what is the same thing, who have conscience; the very place itself, on which that light can operate, or the receptacle of that light, is the good of life, or charity, consequently conscience: that the spiritual have salvation from the Lord's Divine Humanity, may be seen, n. 1043, 2001, 2716, 2718.

2777. *On one of the mountains*.—That hereby is signified Divine Love, appears from the signification of mountain, as denoting love, see n. 792, 795, 1-530, in the present case Divine Love, because it is said of the Lord, the quality of which love may be seen, n. 1030, 1650, 1780, 1842, 1890, 2077, 2623, 2626, 2637: inasmuch as it was the Divine Love, from which the Lord fought and conquered in temptation, and by which He sanctified and glorified Himself, therefore it is here said to Abraham, that he should offer Isaac for a burnt-offering on one of the mountains in the land of Moriah. This representation is elucidated by the circumstance, that the altar built by David, and the temple by Solomon, were on the mountain of Moriah, n. 2778; for the altar on which burnt-offerings and sacrifices were offered was a principal representative of the Lord, as was afterwards the temple; that the altar was a principal representation, may be seen, n. 262; and is evident from David, "They shall lead me to the mountain of Thy Holiness, and to Thy habitations, and I will enter the altar of God, to God, the gladden of my exultation," (Psalm xlv. 3, 4); that the temple was a principal representative, appears from John, "Jesus said, Destroy this temple, and I will raise it up in three days. He spoke of the temple of His body," (n. 10, 21.)

2778. *Which I declare to thee*.—That hereby is signified as He should perceive, appears from the signification of declaring, as denoting to perceive, see n. 2768.

2779. *Years 3. And in the morning Abraham arose early, and added his ass, and took his two boys with him, and Isaac his son, and cut the wood of the burnt-offering, and arose, and went unto the place which God said to him. In the morning Abraham arose early, signifies a state of peace and innocence:*

and saddled his ass, signifies the natural man which he prepared; and took his two dogs, signifies the former rational mind which he adopted: and loosed his ass, signifies the Divine rational mind loosed from himself: and cut the wood of the burnt-offering, signifies the merits of justice: and arose, signifies elevation: and went to the place which God said to him, signifies a state on this occasion according to perception.

2780. *In the morning Abraham arose early.*—That hereby is signified a state of peace and innocence, appears from the significances of morning, and also of rising early, when it is spoken of the Lord, who in the present case is Abraham: morning in an universal sense signifies the Lord, and hence His kingdom, consequently the celestial state of love in general and in particular, as was shown, n. 2333, and mornneth as it signifies these things, it signifies also the state itself in which they are, which is a state of peace and of innocence: a state of peace in the heavens as a state of day-dawn in the earth; all things celestial and spiritual exist in a state of peace to the here-and, and hence they derive all their satisfaction, blessedness, and happiness, as in a state of day-dawn in the earth all things exist before man under an appearance of delight and gladness; for particular things derive their particular qualities from a common or general affection, see n. 1226, 1281: the ass is similar in respect to the general state affecting all things of love and faith, which, unless influenced by innocence, want their essential property; hence it is, that no one can come into heaven, unless he has somewhat of innocence (Mark x. 24): and hence it is evident what is signified by morning in an internal sense, especially when it is said, "In the morning he arose early;" and whereas in a supreme sense morning is the Lord, and by derivation from Him is a state affecting and affecting these things which are in His kingdom, therefore also by morning, and by rising in a morning, are signified several things which exist in that state, and then refer to the things which follow in the internal sense.

2781. *And saddled his ass.*—That hereby is signified the natural man which he prepared, appears from the significations of ass, of which we shall speak immediately: there are belonging to man things of the will, and also things of the understanding, to things of the will belong those things which relate to good, to things of the understanding those things which relate to truth. There are beasts of various kinds, by which the things of the will which relate to good are signified, as horses, sheep, kids, she-goats, cows, and camels, see n. 1803, 2173, 2180: and there are also beasts, by which are signified things of the understanding, which relate to truth, namely, hares, snakes, wild asses, mules, asses, and also birds; that by hares is signified the intellect, was shown above, n. 2701, 2702; that by wild-ass is signified truth separate from good, may be seen,

n. 1949; that by camel is signified what is scientific in general, and by ass what is scientific is particular, may be seen, n. 1485. There are two things which constitute the natural mind with man, or what is the same thing, the natural man, that is, natural good and natural truth, natural good is the delight flowing from charity and faith, natural truth is what is scientific thereof: that natural truth is what is signified by ass, and rational truth by eagle, may appear from the following passages, "The prophecy concerning the beasts of the south: in the land of straits and closeness, the lion and the tiger, and from the viper and fiery flying serpent, shall carry their wealth on the shoulder of man, and their treasures on the branch of cane, they shall not come forth on the people; and the Egyptians shall help in vain and to no purpose," (Isaiah xxi. 6, 7) they are called beasts of the south who are in the knowledge of good and of truth, but who do not apply them to life but to science; of these it is said that they carry their wealth on the shoulder of man, and their treasures on the branch of cane, by reason that man signifies scientifics in particular, and cane scientifics in general; that Egyptians are sciences, may be seen, n. 1164, 1165, 1166, of which it is said, that they shall help in vain and to no purpose; that this prophecy has no internal sense, and that without such a sense it is unintelligible, is plain to every one, for without an internal sense it cannot be known what is meant by the prophecy concerning the beasts of the south, what by lion and tiger, what by viper and fiery flying serpent, and what by those beasts carrying their wealth on the shoulder of man, and their treasures on the branch of cane, and why it manifestly follows that the Egyptians shall help in vain and to no purpose: the lion is signified by an in Isaiah's prophecy concerning Ismael, "Ismael is a hairy ass something down between hardness," (Gen. xlix. 24) so in Zechariah, "This shall be the plague with which Jehovah will smite all people who shall fight against Jerusalem: it shall be the plague of the horse, of the mule, of the camel, of the ass, and of every beast," (Zech. 12, 15) that by horse, mule, camel, and ass, are signified intellectual things belonging to man, which should be united with the plague, is manifest from all and each of the things which precede and follow in the same chapter, for the subject there treated of is concerning the plague which should precede the last judgment, or the consummation of the age, concerning which John also in the Revelation and the rest of the prophets have spoken abundantly; they who shall at that time fight against Jerusalem, that is, against the Lord's spiritual Church, and the truths thereof, are signified by the above animals, and as to things intellectual will be united with plague; so in Isaiah, "Blessed are ye that now beside all waters, that send forth the fleet of the ox and of the ass," (Isaiah. 30) ye that now

beside all waters, denotes those who suffer themselves to be instructed in things spiritual; that waters are things spiritual, consequently the intellectual things of truth, may be seen, n. 690, 730, 1768; sending forth the foot of the ox and of the ass, denotes the natural things which should be subservient; that ox denotes the natural mind as to good, may be seen, n. 2180, 2090; ass is the natural mind as to truth. So in Moses, "Binding to the vine his ass, and to the noble vine the son of An she-ass: he washes his garments in wine, and his covering in the blood of grapes;" (Gen. xix. 11 ;) speaking prophetically of the Lord; where vine and noble vine denote the spiritual Church external and internal, see n. 1000; ass denotes natural truth, the son of a she-ass rational truth; the ground and reason why the son of a she-ass denotes rational truth is, because she-ass denotes the affection of natural truth, see n. 1895, and that the son thereof is rational truth, may be seen, n. 1895, 1896, 1902, 1910. A judge formerly rode on a she-ass, and his sons upon he-asses, by reason that judges represented the good things of the Church, and their sons truths thence derived; but a king rode on a she-mule, and his sons on he-mules, by reason that kings and their sons represented the truths of the Church, see n. 1673, 1728, 2003, 2008; that a judge rode on a she-ass, appears from the book of Judges, "My heart is to the daughters of Israel that offend themselves willingly amongst the people; bless ye, Jotham, riding on white she-asses, sitting on judgment;" (r. 9, 10 ;) that the sons of judges rode on he-asses, appears from these words, "Fair the judge over Israel had thirty sons, riding on thirty he-asses," (Judges i. 3, 4 ;) and in another place, "Abdon the judge of Israel had forty sons, and thirty sons' sons, riding on seventy he-asses," (Judges xii. 14.) That a king rode on a mule, appears from these words, "David said to them, Take with you the servants of your Lord, and cause Solomon thy son to ride on the she-mule which is mine; and they caused Solomon to ride on the she-mule of King David, and Zadok the priest and Nathan the prophet anointed him for a king in Gibeon," (1 Kings i. 33, 38, 44, 45 ;) that the sons of kings rode on males, appears from these words, "All the sons of King David arose, and rode every one on his mule, and fled for Abimech," (2 Sam. xxi. 22 ;) hence it is evident, that to ride on a she-ass was characteristic of a judge, and to ride on a she-mule was characteristic of a king, and to ride on a he-ass was characteristic of the sons of judges, and to ride on a he-mule was characteristic of the sons of kings, by reason, as was said, that a she-ass represented and signified the affection of natural good and truth, a she-mule the affection of rational truth, a he-ass natural truth itself, and a he-mule and also the son of a she-ass rational truth: hence it is evident what is meant by those prophetic words concerning

the Lord in Zechariah, "Hail, O daughter of Zion, rejoice, O daughter of Jerusalem, behold thy king shall come to thee, He is just and saved, lowly and riding on an ass, and on a young ass the son of a she-ass. His dominion is from sea even to sea, and from the river even to the ends of the earth," (Zec. 9, 10.) that the Lord was sitting, when he came to Jerusalem, to ride on these animals, is plain from the Evangelists, concerning which circumstance it is thus written in Matthew, "Jesus sent two disciples, saying unto them, Go ye into a village which is over against you, and immediately ye shall find a she-ass tied, and a foal with her, loose them and bring them to Me: this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold thy king cometh to thee, meek, sitting on a she-ass and on a foal, the son of a she-ass; and they brought the she-ass and the foal, and laid their garments upon them, and set Him thereon," (Mat. 21, 4, 7.) to ride upon an ass was a token that the natural mind was subordinate, and to ride upon a foal the son of a she-ass was a token that the rational mind was subordinate; that the son of a she-ass has a similar signification with meek, was shown above; it was so, this account, and also on account of its being customary for a sovereign judge and king to ride on these animals, and further, that at the same time the representatives of the Church might be fulfilled, that it pleased the Lord to enter them into Jerusalem: this circumstance is thus described in John, "The day following, a great company which had come to the feast, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went to meet Him, and cried, Hosanna, blessed is He who cometh in the name of the Lord, the king of Israel; but Jesus finding a young ass, set thereon, as it is written, Fear not, daughter of Zion, behold thy King cometh sitting on the foal of an ass: but these things the disciples knew not at the first, but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him," (John 12—16; Mark xi 1—11; Luke xix. 28—41.) From what has been said, then, it is manifest that all and each of the things in the Church at that time were representative of the Lord, and thereby of the celestial and spiritual things of His Kingdom, and this even to an ass and the foal of an ass, whereby was represented the natural man as to good and truth, the mass of the representation was, that the natural man ought to serve the rational, the rational the spiritual, the spiritual the celestial, and the celestial the Lord; such is the order of subordination. Inasmuch as by an ass and ass were signified the natural man as to good and truth, therefore several laws were enacted, in which mention is made of asses and asses, which laws at first sight do not seem worthy to be mentioned in the Divine Word, but when they

are unfolded as to the internal sense, there appears in them a spiritual meaning of much moment, as in the following ones, "When any one shall open a pit, or when any one shall dig a pit, and shall not cover it, and an ox or an ass shall fall therein, the owner of the pit shall repay silver to the owner of them, and the dead shall be his," (Exod. xxi. 25, 24.) Again, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again; when thou seest the ass of him that hateth thee lying under his burden, and thou shalt have ceased from removing it, thou shalt surely remove it from him," (Exod. xxi. 4, 5; Deut. xxi. 1, 2.) Again, "Thou shalt not see the ass of thy brother, or his ox, falling in the way, and hide thyself from them, thou shalt surely raise them up again," (Deut. xxi. 4.) Again, "Thou shalt not plough with an ox and an ass together; thou shalt not clothe thyself with a garment mixed of woollen and linen together," (Deut. xxi. 10, 11.) Again, "Six days shall thou do thy work, and on the seventh day thou shalt rest, that thine ass and thine ass may rest, and the son of thine hand-maid, and the stranger," (Exod. xxi. 12;) in which passages ox and ass, in a spiritual sense, signify nothing else but natural good and truth.

2762. *And took the two boys*—That hereby is signified the former rational mind which he assumed, appears from the signification of boys; boy and boys in the Word have various significations, because they are predicated as well of human-humans sons as of the sons of a stranger, and also of servants, as in the present case they are predicated of servants: that by servants in the Word are signified man's natural things, which should serve the rational, may be seen, in 1660, 1713, 2241, 2267; but in the present case, as they are not called servants, but boys, thereby is signified the former rational mind, or what was merely human, which was to serve the Divine Rational; this may appear also from the notes of the things treated of.

2763. *And Isaac his son*—That hereby is signified the Divine rational mind begotten of himself, appears from the representation of Isaac, as denoting the Lord's Divine rational mind, renewing which see above; that it was begotten of Himself, is meant by its being called his son, as above, n. 2772.

2764. *And cut the wood of the burnt-offering*—That hereby is signified the merit of justice, appears from the signification of wood and of cutting wood; that wood signifies the good which belongs to works, and which belongs to justice, and that to cut wood signifies to place merit in the good of works, but that to cut the wood of a burnt-offering signifies the merit of justice, appears so remote from the sense of the letter, as to be impossible to be known without revelation: that to cut wood is to place merit in the good of works, was made manifest to me from

what was seen, and described n. 1110, concerning cutters of wood, as being those who have been desirous to merit salvation by the good works which they have done; moreover there are others in front upwards, a little to the right, from a certain earth, who in like manner have claimed to themselves all good, and appear to cut and cleave wood; sometimes when they seem to themselves to labor hard, their hard labor is consequence of a certain false fire, which is the good of merit which they attribute to themselves; the reason of this appearance is, because wood is representative of good, as was all the wood used in the ark, and in the temple, and also all the wood on the altar when the burnt-offerings and sacrifices were offered; but they who attribute good to themselves and make it meritorious, these also in the Word are said to worship wood or a groven image of wood.

1785. *And arose.*—That hereby is signified elevation, appears from the signification of arising, as implying some elevation, whatsoever it occurs in the Word.

1786. *And went to the place which God said to him.*—That hereby is signified a state on that occasion according to purification, appears from the signification of place, as denoting state, see n. 1276—1277, 1376—1383, 2020; and from the signification of God saying, as denoting to perceive from the Divine principle, see n. 2743, 2773. As to what concerns the state itself, it is described in this verse, namely, the state which the Lord took upon Him when He underwent temptations, in the present case when He underwent the most grievous and unclean temptations; the first preparation for this state was, that He put on a state of peace and innocence, also that He prepared the natural man in Himself, and likewise the rational, that they might serve the Divine rational, and that He adorned the merit of justice, and thus elevated himself: it is impossible for these things to be explained to the apprehension, or exhibited to the idea of any one, who is ignorant that several states may exist together which are yet distinct from each other, or who is ignorant of what is meant by a state of peace and innocence, what by the natural one, and what by the rational, and also what by the merit of justice, for he ought first to have a distinct idea of all these things, and likewise to know that the Lord, by virtue of His Divinity, could take upon Himself any states that He pleased, and that He prepared Himself for temptations by taking upon Himself several states; these things, although with man they are in obscurity as of night, are still with the angels in clearness and brightness as of day, inasmuch as being in the light of heaven from the Lord, the angels see distinctly immeasurable things in these and similar subjects, and are affected at the same time with inexpressible joy from the affection which flows in on such occasions; hence it may appear, how great a difference

there is between the intellectual and perceptive power of man and that of angels.

2767. Verse 4. *And on the third day, Abraham lifted up his eyes, and saw the place afar off.* On the third day, signifies what was complete and a beginning of sanctification: *Abraham lifted up his eyes and saw*, signifies thought and wisdom from the Divinity: *the place afar off*, signifies the state which he desired.

2768. On the third day.—That hereby is signified what was complete and a beginning of sanctification, appears from the signification of the third day; day in the Word signifies state, see n. 30, 487, 488, 493, 593, as does also year, and in general all times, as hour, day, week, month, year, age, and likewise morning, mid-day, evening, night; and spring, summer, autumn, winter, to which when third is added, it signifies the end of that state, and at the same time the beginning of a following state; in the present case, inasmuch as the subject treated of is concerning the Lord's sanctification, which was effected by temptations, therefore the third day signifies what was completed, and at the same time the beginning of sanctification, as also follows from what goes before; the reason and ground of this signification is, because the Lord, when He had fulfilled all things, rose again on the third day, for the things which were done by the Lord during His abode in the world, or which were doing in the representatives of the Church, were so done, as also in the internal sense of the Word, for so God to be done and to be is the same thing, yea, all eternity is present to Him, hence the number three was representative, not only in the ancient Church and in the Jewish, but also with various nations; see what was said on this number, n. 790, 901, 1025; that this was its origin, is manifest from Hosea, "Let us return to Jehovah, for He hath wounded, and will heal us; He hath smitten and will bind us up, after two days will he revive us, on the third day He will raise us up, that we may live before Him," (ch. 1, 5) where the third day denotes the Lord's coming and resurrection: the same appears from Jonah, in that he was "Three days and three nights in the belly of the fish," (Jonah 1, 17) concerning which circumstance the Lord thus saith to Matthew, "As Jonah was three days and three nights in the belly of a whale, so shall the Son of Man be three days and three nights in the heart of the earth," (ch. 20) it is to be observed, that in the internal sense of the Word, three days and the third day signify the same thing, as also in the passages which follow, three and third have the same signification, "Jehovah said to the Jews, Destroy this temple, and in three days I will raise it up again; He spake of the temple of His body," (John 2, 19—21; Matt. xxiii, 31; Mark xiv, 58; xv, 29) that the Lord rose again on the third day, is well known; it was on this

account also that the Lord distinguished the times of His life into three, as in Luke, "Go tell that too, Behold I cast out devils, and do cures to-day and to-morrow, but on the third day I am consummated," (Luk. xii. 32:) the Lord also endured the last temptation, which was that of the cross, "On the third hour of the day," (Mark xv. 25:) "And after three hours, or at the sixth hour, there was darkness over all the earth," (Luk. xiii. 44:) "And after three hours, or at the sixth hour, was the end," (Mark xv. 33, 34, 37:) but "In the morning on the third day He rose again," (Mark xvi. 1-4; Luk. xxi. 7; see Matt. xvi. 21; xvi. 22, 28; xx. 18, 19; Mark ix. 31; xvi. 31; a. 33, 34; Luk. xvi. 28; xxi. 46;) hence, and especially from the Lord's resurrection on the third day, the number three was representative and significative; that it was representative and significative, may appear from the following passages in the Word, "When Jehovah descended on Mount Sinai, He said unto Moses, that He should sanctify the people to-day and to-morrow, and that they should wash their garments, and should be prepared for the third day, because on the third day Jehovah would descend," (Exod. xix. 10, 11, 13, 14:) "When they departed from the mount of Jehovah a journey of three days, the ark of Jehovah went before them a journey of three days to search out rest for them," (Numb. x. 33:) The Nile appears from there being "Darkness in all the land of Egypt three days, and a man saw not his brother three days, but the sun of lunar had light," (Exod. x. 22, 23;) and from this, "That the flesh of the untimely and blemished sacrifice should be eaten on the first and second day, nothing should be left to the third day, but it should be burnt, as being an abomination; so also the flesh of the eucharistic sacrifice, and if it should be eaten on the third day, it should not be accepted, but the soul should bear its iniquity," (Levit. vi. 16-18; xx. 4, 7.) Again, "He that toucheth what is dead shall purify himself on the third day, and on the seventh day he shall be clean, if not, that soul shall be cut off from Israel, and he that is clean shall sprinkle water on the thirteenth on the third day and on the seventh day," (Numb. xix. 12, 14, 19.) Again, "Whosoever hath killed a soul in battle, and hath touched the slain, shall purify himself on the third day, and on the seventh day;" (Numb. xxi. 19.) Again, "When ye shall come into the land of Canaan, the fruit shall be eaten, and the third year, and shall not be eaten," (Levit. xix. 23.) Again, "At the end of three years thou shalt bring forth all the tithes (tenth) of thine increase in that year, and lay it in thy gates, and the Levite, the stranger, the fatherless, and the widow shall eat thereof," (Deut. xiv. 28, 29; xxv. 12.) Again, "Three times in the year thou shalt keep a feast to Jehovah; and three times in the year every male shall appear before the face of the Lord Jehovah," (Exod. xiii. 16, 17; Deut. xvi. 16.)

Again, "Joshua said unto the people, In three days ye shall pass over Jordan, and inherit the land;" (Joshua i. 11; vi. 3.) Again, "The Lord called to Samuel three times, and he answered the third time;" (1 Sam. vi. 8.) Again, "When Saul wished to slay David, David hid himself in the field to the third evening: and Jonathan said to David, I will search out my father on the third morning: and Jonathan shot three arrows at the side of a stone; and David then fell on his face to the earth before Jonathan, and bowed himself three times;" (1 Sam. xx. 4, 15, 18, 20, 41.) The same is manifest also from these circumstances, "That David was to choose one of three Gings; either seven years' service in the land; or to fly three months before his enemies, or three days' posturing in the land;" (2 Sam. xxi. 12, 13.) "And that the famine in the days of David was for three years, year after year;" (2 Sam. xxi. 1.) "That Elijah measured himself on the bay three times, and made him alive;" (1 Kings xvii. 24.) "That when Elijah built an altar to Jehovah, he said, that they should pour water on the burnt-offering and on the wood three times;" (1 Kings xviii. 34.) "That the centurion the captain over fifty sent to Elijah five times, but not him that was sent the third time;" (2 Kings i. 13.) "That it should be a sign to king Hiram, that they should cut in that year what sprung of an own sower, and in the second year what grew voluntarily, but in the third year they should sow, and reap, and plant vineyards, and eat the fruit thereof;" (2 Kings iii. 20.) "That David entered into his house, and the windows were open to him in the chamber towards Jerusalem, where he knelt upon his knees three times in a day, and prayed;" (Dan. vi. 10, 13.) "That Daniel mourned for three weeks of days, not eating the bread of desires, nor drinking wine, nor anointing himself, until the three weeks of days were fulfilled;" (Dan. x. 3, 5.) "That Daniel went naked and without shoes three years, for a sign and prodigy on Egypt and on Ethiopia;" (Daniel vi. 3.) "That from the candlestick there went forth three branches on each side, and three bowls made like unto almonds in each branch;" (Ezek. xiv. 22, 23.) "That in the oven and therein there was three precious stones in each row;" (Ezek. xiviii. 12.) "That in the new temple there should be three chambers of the gate on this side, and three on that side, one measure for the three: and at the porch of the house, the breadth of the gate was three cubits on this side, and three cubits on that side;" (Ezek. xl. 10, 21, 48.) "That in the New Jerusalem there should be three gates to the north, three to the east, three to the south, and three to the west;" (Ezek. xlviii. 31—43; Rev. xxi. 13.) the same is manifest from the following circumstances, "That Peter denied Jesus three times;" (Matt. xxvi. 34, 68.) "That the Lord said to Peter three times, Lovest thou Me?" (John xxi. 17.) "That the man who planted a vine-

yard sent servants three times, and lastly his son," (Luke x. 12; Mark x. 3, 4—6.) "That they who labored in the vineyard were hired at the third hour, at the sixth hour, at the ninth hour, and at the eleventh hour," (Matt. x. 1—17.) "That the fig-tree should be cut down because it did not bear fruit for three years," (Luke xiii. 6, 7.) as *thirdfold* and *third* was representative, so also was *third part*, as where it is said, "That for a most-offering two-tenths of fine flour should be mixed with the third part of a hin of oil," (Numb. xv. 6, 7; Ezek. xvi. 14.) "That David should cause a razor to pass over his head, and over his beard, and should afterwards divide the hair, and should burn a third part in the fire, should write a third with a sword about it, and should scatter a third to the wind," (Ezek. v. 1, 2, 13.) and in Zechariah, "That in the whole earth two parts should be cut off, and a third should be left, but the third should be drawn through the fire and be pruned," (viii. 3, 9.) and in the Revelation, "When the first angel sounded, there was made a great hail, and fire mixed with blood, and it fell upon the earth, so that a third part of the trees was burnt. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood, whereby the third part of the creatures in the sea, having souls, died; and the third part of the ships was destroyed. And the third angel sounded, and there fell from heaven a great star burning as a lamp, and it fell on the third part of the rivers; the name of the star was Wormwood. And the fourth angel sounded, so that a third part of the sun was scorching, and a third part of the moon, and a third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night as like manner," (Rev. vii. 7—12.) And again, "The four angels were loosed, that they might slay the third part of men," (Rev. ix. 16.) Again, "By these three was the third part of man slain, by fire, sword, and sulphur, which came forth from the bottom' mouth," (Rev. ix. 18.) Again, "The dragon with his tail drew the third part of the stars of heaven, and cast them to the earth," (Rev. xii. 4.) but third part signifies somewhat not as yet full, whereas third and thirdfold signifies what is complete, and this in respect to evil as applied to the evil, and in respect to good as applied to the good.

2789. *And Abraham lifted up his eyes and saw.*—That hereby is signified thought and intuition from the Divine, appears from the signification of eyes, as denoting intelligence, see n. 2701; hence to lift up the eyes denotes to elevate to intelligence, consequently to think; and from the signification of seeing, as denoting to look upon from the Divine because it is said of the Lord.

2790. *The place after off.*—That hereby is signified the state

which he forsook, appears from the signification of place, as denoting state, see n. 1273—1277, 1830—1880, 3626; and from the signification of seeing afar off, as denoting to forsook.

2791. *Verse 5. And Abraham said to his boys, Abide ye here with the ass, and I and the boy will go pander, and we will bow down ourselves, and will return to you. Abraham said to his boys, Abide here with the ass, signifies the separation of the former rational mind with the natural on that occasion; and I and the boy will go pander, signifies the Divine rational mind in a state of truth prepared for the most grievous and inmost temptation combats; boy is the Divine rational mind in such a state; and we will bow down ourselves, signifies submission; and we will return to you, signifies conjunction afterwards.*

2792. *Abraham said to his boys, Abide ye here with the ass.*—That hereby is signified the separation of the former rational mind with the natural on that occasion, appears from the signification of abiding here, as denoting to be separated for such a time; and from the signification of boys, as denoting the former rational mind, see above, n. 2785; and from the signification of ass, as denoting the natural man or the natural mind, see above, n. 2781.

2793. *And I and the boy will go pander.*—That hereby is signified the Divine rational mind in a state of truth prepared for the most grievous and inmost temptation combats; and that boy is the Divine rational mind in such a state, may appear from the representation of Isaac, as denoting the Divine rational mind, but Isaacath as in the present case it is not said Isaac, nor my son, as before, but the boy, therefore it denotes the Divine rational mind in such a state as is presently described.

2794. *And we will bow down ourselves.*—That hereby is signified submission, may appear without explanation.

2795. *And will return to you.*—That hereby is signified conjunction afterwards, may also appear without explanation; inasmuch as the subject treated of in this chapter is concerning the Lord's most grievous and inmost temptations, therefore all the states are described which He took upon Him when He underwent them; the first state is described verse 3, another state is described in this verse, a third state in the verse immediately following, and the rest afterwards; but these states cannot be explained to common apprehension, unless several things be first known, not only concerning the Lord's Divinity, which is here represented by Abraham, but also concerning His Divine Humanity, which is represented by Isaac, and concerning the state of that rational mind when He entered into and endured temptation combats, which is here called boy; and also concerning the nature of the former rational mind, and likewise of the natural thereto, together with the quality of the state when one was adjoined to the other, and when they were more and

less separate: moreover several particulars ought to be known respecting temptations, as what is meant by exterior temptations, and what by interior, and hence what the utmost and most grievous temptations which the Lord endured, and which are treated of in this chapter: unless these things are known, it is impossible that the things contained in this verse can be described so as to be apprehended, and in case they were described in the clearest manner, they would still appear obscure to man, although to the angels, as being in the light of heaven from the Lord, they are all manifest and clear, yea blessed, because most related. We shall here only observe, that the Lord could in nowise be tempted, whilst He was in the essential Divinity, for the Divinity is infinitely above all temptation, but He was capable of being tempted as to the Humanity: this is the reason why, when He underwent the most grievous and longest temptations, He adjoined to Himself the former humanity, that is, the rational and natural minds thereof, as is described in verse 3, and afterwards separated Himself from them, as is said in this verse, but still retained such a state as to be capable thereby of being tempted, which is the reason why it is not said *hence my son*, but *the key*, by whom that the Divine rational mind is meant, in such a state, that is, in a state of truth, prepared for the most grievous and longest temptation assaults, may be seen, *n. 2756*. that neither the essential Divinity nor the Divine Humanity could be tempted, may appear to every one from this single consideration, that not even the angels can approach near to the Divine, much less spirits who occasion temptations, and least of all the hells; hence it is plain why the Lord came into the world, and put on the human state itself with its infinity, for then He was capable of being tempted as to the humanity, and by temptations was enabled to subdue the hells, and reduce all and each of the things therein to obedience and order, and were mankind, who had removed themselves so far from the Supreme Divine.

2756. As to what concerns the Lord's putting on various states, which are here treated of, they must needs be unknown to man, inasmuch as he never reflects on changes of states, notwithstanding such changes take place continually, both as to things intellectual or the thoughts, and as to things of the will, principles or the affections; the reason why he does not reflect on these changes is, because he believes that all and each of the things belonging to him follow in natural order, and that there is no superior which directs them; when nevertheless the case is this, that all and each of the things belonging to man are disposed by spirits and angels, and that hence come all states and changes of states, and thus they are directed by the Lord towards ends to eternity, which ends the Lord alone foresees; that this is the case, has been made known to me most clearly by ex-

presence now of several years; it has been given also to know and observe what spirits and angels were attendant upon me, and what states they occasioned, and thus I can positively declare, that all states, even to the smallest particulars thereof, are from this source, and that they are thus directed by the Lord; it has been also given to know and observe, that in each particular state there are several others, which do not appear, and which, when they are together, appear as one common state, and that these states are directed and disposed to states which follow in an orderly series; these things with man are of the Lord's operation, but with the Lord Himself, during His abode in the world, they were done by and from Himself, because He was Divine, and the very case of his life was Jehovah. To know the changes of state as to things of the understanding and of the will in man, and in what order they follow each other, and through what series they pass, and thus how they are directed by the Lord to good as far as is possible, is angelical; the wisdom of the angels is such, that they perceive such things most minutely, and hence it is that the things here revealed in the internal sense, concerning the changes of state with the Lord, are clearly and distinctly perceived by the angels, inasmuch as they are in the light of heaven from the Lord, and they are also in some small degree intelligible to man who lives in simple good; but they are obscure and as nothing to those who are principled in evil, and also to those who are in the deliriums respecting wisdom, for these latter have obscured and extinguished their natural and rational light by many things, which have induced darkness, however they may believe themselves to be in a superior light to others.

2797. *Verse 6. And Abraham took the wood of the burnt-offering, and placed it on Isaac his son, and he took in his hand fire and a knife, and they went both of them together.* *Abraham took the wood of the burnt-offering,* signifies the merit of righteousness; *and placed it on Isaac his son,* signifies that it was adjoined to the Divine Rational mind; *and he took in his hand fire and a knife,* signifies the good of love and the truth of faith; *and they went both of them together,* signifies wisdom as far as possible.

2798. *Abraham took the wood of the burnt-offering.*—That hereby is signified the merit of righteousness, appears from what was said and shown above, n. 2784, consequently without further explanation. *And placed it on Isaac his son.*—That hereby is signified that the merit of righteousness was adjoined to the Divine Rational mind, may appear from the representation of Isaac, as denoting the Lord's Divine rational mind, of which we have spoken frequently above; and from the signification of placing upon him, as denoting to adore; it is said, "His son," because the Lord's Divine Humanity was not only conceived,

but was also born of Jehovah; that the Lord was conceived of Jehovah, is well known from the Word of the Lord, hence He is called the Son of the Highest, the Son of God, and the only-begotten of the Father, see Matt. x. 32; m. 16, 17, xvi. 13—17; xvi. 8; xxviii. 43, 44; Mark x. 10, 11; m. 7, xiv. 61, 62; Luke i. 31, 32, 35; m. 21, 22; m. 35; x. 28; John i. 14, 18, 49; m. 15, 16—18; x. 30—27, xi. 69; m. 38—37; x. 35, 36; m. 31; and in many other passages where He calls Jehovah His Father; that He was born of the Virgin Mary, is also known, but as another man; nevertheless when He was born again, or made Divine, it was from Jehovah who was in Him, and who was Him as to the very essence of life, the union of the Divine and Human Essence was effected mutually and reciprocally, so that He united the Divine Essence to the Human, and the Human to the Divine, see n. 1021, 1509, 2004, 2005, 2019, 2020, 2063, 2046, 2023, 2518, 2628, 2632, 2725, 2729; hence it may appear that the Lord by His own proper power made the humanity in Himself Divine, and then was made righteousness: the source of righteousness was what was adjoined to the Divine Rational mind, when He underwent intense temptations, from which He then fought, and against which wicked evil fought, until He also glorified that evil. These are the things which in the internal sense are understood by Abraham placing the wood of the burnt-offering on Isaac his son, and these are the things which are perceived by the angels when these words are read.

2793. *And look in his hand for a knife*—That hereby is signified the good of love and the truth of faith, appears from the signification of fire, as denoting the good of love, see n. 264; and from the signification of knife, as denoting the truth of faith: that a knife, which was applied to the victims in sacrifice, signified the truth of faith, may appear from the signification of sword or dagger in the Word, for instead of knife the term dagger is used; each is of the same signification, but with this difference, that knife, when applied to victims, signified the truth of faith, but sword or dagger signifies truth combating; and whereas in the Word sacrifice is seldom made of a knife, for a mysterious reason of which we shall speak presently, it may be expedient to show what sword signifies: sword signifies in an internal sense the truth of faith combating, and also the negation of truth; and in an opposite sense what is false combating and the punishment of what is false. I. That sword signifies the truth of faith combating, may appear from the following passages, "Gird Thee with Thy sword upon Thy thigh, O mighty One, be prosperous with Thy glory and honour, ride on the word of truth, and Thy right hand shall smite: These wonderful things," (Psalm xlv. 3, 4) speaking of the Lord, whose sword denotes truth combating; again, "The merciful shall exult in glory, they

shall slay on their beds; the exultations of God shall be in their throats, and a sword of sharp edges on their hand;" (Psalm cxlv. 8, 9;) so in Jewish, "Jehovah hath called me from the womb, from the bowels of my mother hath He remembered my name, and hath set my mouth as a sharp sword, and placed me for a polished arrow," (Isa. 1, 2;) where sharp sword denotes truth combating, and polished arrow denotes the truth of doctrine, see v. 2686, 2700; again, in the same prophet, "Ashur shall fall by the sword not of a man [non viri], the sword not of a man [non hominis] shall devour him, and he shall die before the sword; and his young men shall be for tribute," (Isa. 8;) Ashur denotes reasoning in things Divine, see v. 116, 1185; the sword not of a man [non viri], and not of a man [non hominis], denotes what is false; the sword before which he should fly denotes truth combating: so in Zechariah, "Turn ye to the stronghold, ye that are bound in expectation, even to-day do I declare I will render double unto thee, who have stretched out for myself Judah a bow, have filled Ephraim, and have raised up thy sons, O Zion, above thy sons, O Israel, and I will set thee as a sword of a mighty one, and Jehovah shall appear over thee, and His dart shall go forth as lightning," (Z. 13—14;) where the sword of a mighty one denotes truth combating: so in the Revelation, "In the midst of the seven candlesticks was one like to the Son of Man; he had in his right hand seven stars, from his mouth went forth a sharp two-edged sword, and his countenance was as the sun shining in his strength," (A. 13, 16;) again, "These things, saith he, who hath the sharp two-edged sword, I will come to thee quickly, and I will fight against thee with the sword of my mouth," (Rev. 2. 12, 16;) where sharp two-edged sword manifestly denotes truth combating, which is therefore represented as a sword coming out of the mouth; again, "From the mouth of him that sat on the white horse went forth a sharp sword, and by it shall he smite all nations; and they were slain with the sword of him that sat on the horse, which went forth from his mouth," (Rev. xix. 15, 21;) where it is evident that the sword coming forth from the mouth denotes truth combating; that he who sat on the white horse is the Word, consequently the Lord who is the Word, may be seen above, v. 2700—2745; hence it is that the Lord saith in Matthew, "Think not that I am come to send peace on the earth, I am not come to send peace, but a sword;" and in Luke, "Now he that hath a purse let him take it, and in like manner a scrip also, but he that hath none, let him sell his garments and buy a sword; they said, Lord, behold here are two swords: Jesus said, It is enough," (Mat. 26—28;) where by sword is meant nothing else but truth, from which and for which they should fight: so in Hosea, "In that day will I make a covenant for them with the wild beast of the field and with the fowls of

the heavens, and the creeping thing of the ground, and I will break the bow, and the sword, and the war, from off the earth, and I will make them to lie down peacefully," (Is. 18.) speaking of the Lord's kingdom, where by breaking the bow, the sword, and the war, is signified that there should be no contest thence concerning doctrine and truth; so in Joshua, "Joshua lifted up his eyes, and saw, and behold a man standing over against him, and a sword drawn in his hand; he said to Joshua, I am Prince of the army of Jehovah; and Joshua fell on his face to the earth;" (v. 13, 14.) this happened when Joshua with the sons of Israel entered into the land of Canaan, by which is meant the entrance of the faithful into the Lord's kingdom; truth combating, as belonging to the Church, is the sword drawn in the hand of the prince of the army of Jehovah. But that by daggers, or knives, is signified the truth of faith, may appear from this consideration, that they were not only applied in sacrifice, but also in circumcision, in which latter case they were made of stone, and were called daggers of flints, as appears from Joshua: "Jehovah saith unto Joshua, Make to thee daggers of flints, and again circumcise the sons of Israel a second time; and Joshua made to himself daggers of flints, and circumcised the sons of Israel at the hill of the foreskins;" (v. 3, 5.) that circumcision was representative of purification from evil-life and the love of the world, may be seen in 2000, 2032; and as this purification is effected by the truths of faith, therefore daggers of flints were used, see n. 2000, 2006. II. That sword signifies the variation of truth, appears from the following passages, "These two things shall come upon thee, who shalt be sorry for thee? variation and contention, and famine and the sword, who shall comfort thee? thy sons have fainted, they have lain at the head of all streets," (Isaiah 48: 19, 20.) where famine denotes the variation of good, and sword the variation of truth; to lie at the head of all streets denotes the being deprived of all truth, that street is truth, may be seen, n. 2336; what is meant by variation may be seen, n. 324—334, 407, 448, 410, 411; again, in the same prophet, "I will murder you in the sword, and ye shall all of you bow down to the slaughter, because I have called, and ye have not answered; I have spoken, and ye have not heard," (Isa. 52.) again, "In the fire and in the sword will Jehovah judge all flesh, and many shall be slain to Jehovah," (Isa. 15.) where the slain to Jehovah signify those who are varied; so in Jeremiah, "The variations have come upon all hills in the wilderness, because the sword of Jehovah, denominated from the extremity of the earth, and even to the extremity of the earth there is no peace to any flesh, they have sown wheat and have reaped thorns," (Jer. 12, 13.) where the sword of Jehovah manifestly denotes the variation of truth; again, in the same prophet, "They have lied to Jehovah, and

have said, It is not He, and evil shall not come upon us, and we shall not see the sword and famine, and the prophets shall become wind, and no discourse in them," (v. 12, 13;) again, "I visit upon them, the young men shall die by the sword, their sons and their daughters shall die by famine," (vi. 17;) again, "When they offer burnt-offering and meat-offering, I will not propitiate them, because I consume them by the sword, and by the famine, and by the pestilence; and I said, Ah, ah, Lord Jehovah, behold the prophets say to them, Ye shall not see the sword, and ye shall not have famine," (xiii. 13;) again, "The city was given into the hand of the Chaldeans that fought against it, from before the sword, and the famine, and the pestilence," (xviii. 24, 25;) again, "I will send upon them the sword, the famine, and the pestilence, even till they be consumed from off the ground, which I gave to them and to their fathers," (xix. 10;) in which passages visitation is described by the sword, the famine, and the pestilence, by the sword the visitation of truth, by the famine the visitation of good, and by the pestilence the raging thereof even to consumption, so in Ezekiel. "Son of man, take a sharp sword, a brother's razor, take it to thee, and cause it to pass upon thy head, and upon thy beard, and take to thee balances to weigh, and divide them; a third part thou shalt hew with fire in the midst of the city: a third part thou shalt waste with the sword round about it, and a third part thou shalt disperse to the wind, and I will draw out a sword after them. A third part shall die with the pestilence, and shall be consumed with famine in the midst, and a third part shall fall with the sword round about, and a third part I will disperse to every wind, and I will draw out a sword after them," (v. 1, 2, 12, 13;) speaking of the visitation of natural truth, which is thus described, again, in the same prophet, "The sword is without, and the famine and the pestilence within, he that is in the field shall die by the sword, and he that is in the city the famine and the pestilence shall devour him," (vii. 15;) again, in the same prophet, "Say to the ground of Israel, Thus saith Jehovah, Behold, I to thee, and I will draw forth my sword out of its sheath, and will cause it to cut off from thee the righteous and the wicked; therefore, that I may cause it to cut off from thee the righteous and the wicked, My sword shall go forth from its sheath, it shall not return any more. The Word of the Lord came to me, saying, Son of man, prophesy, and say, Thus saith Jehovah, Say, A sword, a sword sharpened, and also furnished, sharpened to slay a daughter; it is furnished, that it may glitter. Son of man, prophesy and say, Thus saith the Lord Jehovah to the sons of Ammon, and to their reproach, and say, A sword, a sword open for daughter, and furnished to consume because of the glittering, in seeing is vanity to thee, in desiring is a lie to thee," (xii. 8—11, 28, 29;) where by sword nothing else is signified but visitation, as is plain from

all the particulars in the internal sense: again, in the same Prophet, "The king of Babel shall destroy thy towers with his sword, by means of the abundance of horses their dust shall cover thee, by reason of the noise of the horsemen, of the wheel, and of the chariot, thy walls shall be moved, with the hook of his horses he shall trample all thy streets," (xvii. 9—11.) what is meant by Babel, may be seen, v. 1536; that notation is thereby occasioned, may be seen, v. 1537: so in David, "If he will not turn, God will sharpen his sword, he will bend his bow, and will prepare it," (Psalm cx. 12.) so in Jeremiah, "I said, Ah Lord, surely imposing Thou hast imposed on this people, saying, Ye shall have peace, and the sword shall rest on the soul," (ix. 16.) again, "Declare in Egypt, and cause to be heard in Migdal, stop and prepare thyself, because the sword shall devour thy circuits," (xli. 14.) again, "The sword is upon the Chaldeans, and upon the inhabitants of Babel, and upon the governors thereof, and upon the wise men thereof, a sword upon the trifiers, and they shall be thrown: a sword upon the mighty ones thereof, and they shall be thrown into consternation: a sword upon the horses thereof, and upon the chariot thereof, and upon all the mixed crowd which is in the midst thereof, and they shall become as women: a sword upon the treasures thereof, and they shall be spoiled; a drought upon the waters thereof, and they shall be dried up," (li. 32—48.) where sword manifestly denotes the restriction of truth, for it is said, a sword upon the wise ones, upon the trifiers, upon the mighty, upon the horses and chariots, and upon the treasures, and the drought shall be upon the waters, and they shall be dried up. Again, in the same prophet, "We have given the hand to the Egyptians and to the Assyrians to be satisfied with bread; servants have ruled over us, there is no one to deliver out of their hand: in our soul we brought our bread from before the sword of the wilderness," (Lament. i. 9, 10, 11.) so in Hosea, "He shall not return to the land of Egypt, and Ashur, he shall be his king, because they refused to return to Me, and the sword shall hang in the office thereof, and shall consume the bars thereof, and shall devour because of their counsels," (xii. 8, 9.) so in Amos, "I have sent upon you the pestilence in the way of Egypt, I have slain with the sword, your young men with the captivity of your horses," (ix. 10.) in the way of Egypt denotes the restriction which causes vastness, when men reason from them respecting Divine things, the captivity of the horses denotes the intellect deprived of its power. III. That sword is an opposite even greater what is false concluding, may appear from the following passages, "My soul I lie in the midst of lions inflicting the souls of men, their teeth are spears and darts, and their tongues a sharp sword," (Psalm lvi. 4.) Again, "Behold, they belch out with their mouth, swords

are in their lips, for who doth hear," (Psalm lxx. 7.) so in Isaiah, "They are cast forth out of the synagogue as an abominable stem, a garment of the slain pierced through with a sword, that go down to the stones of the pit as a carcass trod under foot," (xix. 17.) speaking of Lucifer: so in Jeremiah, "In vain have I smitten your sons, they have not received discipline, your sword hath despoiled your prophets, as a lion, a corruptor. O generation, ye see the Word of Jehovah, have I been a wilderness to Israel?" (ii. 30, 31.) Again, "Go not forth into the field, and walk not in the way, because the sword is for the wilderness, and fear is on every side," (vi. 33.) Again, "Take the cup of the wine of fury, and cause all nations to drink thereof to whom I send thee, and they shall drink, and shall be moved, and shall be mad before the sword which I send amongst them: drink ye, and be drunken, and vent, and fall, and rise not again before the sword," (xix. 15, 16, 27.) Again, "Go up ye houses, be mad ye chariots, let the mighty men go forth, Cush and Put laying hold of the shield, and the Lybians that handle and bend the bow, and this is the day of the Lord Jehovah of Hosts, a day of vengeance, and the sword shall devour, and shall be satiate and made drunk with their blood," (xlv. 9, 10.) so in Ezekiel, "They shall strip thee of thy garments, and shall take the vessels of thy glory, and shall leave thee naked and uncovered, and they shall cause to come up over thee a company, and shall stand thee with a stone, they shall pierce thee with their swords," (xvi. 39, 40.) speaking of the abominations of Jerusalem: so in Zechariah, "Woe is the shepherd of vanity, the breaker of the flock! a sword is upon his arm, and upon his right eye, his arm by drying shall be dried up, and his right eye by darkening shall be darkened," (xii. 17.) so in Hosea, "Against Me have they thought evil, their princes shall fall by the sword for the rage of their tongue, this is their decision in the land of Egypt," (xii. 10.) so in Luke, "There shall be great distress on the earth, and wrath in this people, for they shall fall by the edge of the sword, and shall be led captive amongst all nations; at length Jerusalem shall be trodden down of the Gentiles," (xvi. 23, 24.) where the Lord speaks of the consummation of the age, in the sense of the latter declaring the dispersion of the Jews and the destruction of Jerusalem, but in the eternal sense trodding of the last state of the Church; by falling by the edge of the sword is signified that there should no longer be any truth remaining, but mere falsity; by all nations are signified evils of every kind, amongst which they should be in captivity; that nations are evils, may be seen, v. 1159, 1260, 1649, 1668: that Jerusalem is the Church, may be seen, v. 2117, which is hereby trodden down.

IV. That sword also signifies the punishment of what is false, is plain from Isaiah, "In that day Jehovah shall visit with his hand, and great, and strong sword, upon the high and the strong serpent,

and upon Leviathan the winding serpent, and shall slay the whales which are in the sea," (xxvii. 1.) speaking of those who by reasoning grounded in things sensual and scientific enter into the mysteries of faith, a sword hard, great, and strong, denotes the punishment of what is false thence derived. Where it is written, that they were *quered and slain with the edge of the sword*, sometimes from man to woman, from a boy to an old man, to ox, and sheep, and ass, in an internal sense is signified the punishment of what is false by demonstration, as *Joshua vi. 21*; *viii. 24, 25*; *i. 36, 39, 47, 50*; *xi. 10—12, 14*; *xiii. 22*; *xix. 47*; *Judges i. 8, 25*; *ii. 15, 16*; *xviii. 27*; *xx. 47*; *1 Sam. xv. 8*; *2 Kings x. 26*; and in other places: hence it was commanded, that a city which worshipped other gods should be *smitten with the sword*, should be *quered*, and *harvest with fire*, and should be for a heap for ever (*Deut. xiii. 15*, to the end); where sword denotes the punishment of what is false, and fire the punishment of what is evil. By the angel of Jehovah standing in the way against Holofernes with a drawn sword (*Nebuch. xvi. 22, 31*), was signified the truth which opposed the falsity in which Holofernes was, wherefore he was also slain with the sword (*Nebuch. xvi. 34*). The signification of sword, as denoting in a genuine sense truth combating, and in an opposite sense what is false-combating, and also the vanquishing of truth, and the punishment of what is false, derives its origin from representations in another life; for in the spiritual world, when any one speaks what he knows to be false, thence instantly appear to fall upon his head as it were daggers, and terrify him: moreover truth combating is represented by such things as are sharp-pointed like swords, such being the nature and quality of truth without good, but with good it is blunt and without edge: inasmuch as the signification of sword is from this source, whatsoever mention is made in the Word of a knife, or a lancet, or a dagger, or a sword, there is presented to the angels an idea of truth combating. But the reason why knife is scarce ever mentioned in the Word is, because in another life there are wicked spirits, who are called spirits of the knife, at whose side there appear knives hanging, in consequence of their being of such a fierce and savage nature that they wish to cut every one's throat with a knife, hence it is that no mention is made of knives in the Word, but of daggers and swords, for these latter instruments, as being used in combats, excite an idea of war, consequently of truth combating. Inasmuch as it was known to the ancients, that a dagger, a lancet, and a knife, signified truth, hence the Gentiles (who received this signification by tradition) used to pierce and cut themselves with daggers, lancets, or knives, during the celebration of their sacrifices, till the blood gushed out, as it is written of the priests of Baal, "The priests of Baal cried with a loud voice, and cut themselves according to their custom with swords and lancets till the blood

gushed out," (1 Kings xxi. 22.) That all sacrifices were in the Word signify such things as belong to spiritual combat, and that each has a special signification, may be seen, n. 2583.

2606. *And they went both of them together.*—That hereby is signified unless as far as possible, may appear without explanation.

2607. Verse 7. *And Isaac said to Abraham his father, and he said, My father, and he said, Behold I, my son, and he said, Behold the fire and the wood, but where is the cattle for a burnt-offering?* Isaac said to Abraham his father, and he said, My father, and he said, Behold I, my son, signifies internal speech of the Lord from the love of Divine Truth with Divine Good; Divine Truth is the Son, Divine Good is the Father; and he said, Behold the fire and the wood, signifies that love and righteousness are present; but where is the cattle for a burnt-offering? signifies where are those of the human race who may be sacrificed?

2608. Isaac said to Abraham his father; and he said, My father; and he said, Behold I, my son.—That hereby is signified internal speech of the Lord from the love of Divine Truth with Divine Good, appears from the signification of Isaac the son, as denoting the Divine Truth, and from the signification of Abraham the father, as denoting the Divine Good, of which we shall speak presently; and from the affection contained in the words themselves, as grounded in love on each part; hence it is manifest that it is internal speech of the Lord with His Father. That more mysteries be concealed in these words than what can come to human perception, may appear from the consideration, that the expression *He said* is four times repeated in this verse; it is usual in the Word, when a beginning is made of any new subject, to say, "*and he said,*" see n. 2401, 2428, 2560; the same may appear also from this consideration, that the words are words of love, which, when they come to the perception of the celestial angels, who are in the innermost sense thereof, form in their minds most celestial ideas; for the celestial angels from affection in the Word form to themselves the lights of ideas, whereas the spiritual angels form to themselves such lights from the significations of the expressions and of the things treated of, see n. 2437, 2575; thus from the significations in the present verse, in which are four distinct expressions of the period and affection of love, they form to themselves such ideas as can in no wise descend to human apprehension, nor be expressed in human language, and this with inexpressible abundance and variety; hence it may appear what is the quality of the Word in its internal sense, even where it appears simple and plain in the letter, as in the present verse.

2609. That Divine Truth is the Son, and Divine Good the Father, may appear from the signification of Son, as denoting

truth, see n. 560, 591, 553, 1147, 1628; and from the significance of Father, as denoting good; also from the conception and birth of truth, as being from good; truth cannot possibly be and exist from any other source than from good, as hath been frequently shown above; the ground and reason why our Lord is Divine Truth, and Father Divine Good, is because the union of the Divine Essence with the Human, and of the Human with the Divine, is the Divine marriage of good with truth, and of truth with good, from which is derived the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite, it cannot be apprehended by any idea, only as being the east and centre of all good and truth, or essential good and essential truth; essential good is the Father, and essential truth is the Son; but whereas there is a Divine marriage, as was said of good and truth, and of truth and good, therefore the Father is in the Son, and the Son is in the Father, as the Lord Himself teaches in John, "Jesus said to Philip, Believest thou not that *I am in the Father, and the Father in Me?*" believe Me, that *I am in the Father, and the Father in Me;*" (joh. 10, 11.) And again, in the same Evangelist, "Jesus said to the Jews, If ye believe not Me, believe the works, that ye may know and believe that *the Father is in Me, and I in the Father;*" (i. 56.) And again, "I pray for them, for all *Mine are Thine, and Thine Mine, that they all may be one, as Thou Father art in Me, and I in Thee;*" (xiv. 9, 10, 21.) And again, "Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself; Father, glorify Thy Son, that Thy Son also may glorify Thee;" (xiv. 26, 28, xvi. 1.) hence it may appear what is the nature of the union of the Divinity and the Humanity in the Lord, namely, that it is a mutual or reciprocal union, which union is what is called the Divine marriage, from which descends the heavenly marriage, which is the Lord's essential Kingdom in the heavens, concerning which the Lord thus speaks in John, "In that day ye shall know that *I am in My Father, and ye in Me, and I in you;*" (xiv. 20.) And again, "I pray for them, that they all may be one, as *Thou Father in Me, and I in Thee, that they also may be one in us, I in them, and Thou in Me;* that the love with which thou hast loved Me may be in them, and *I in them;*" (xvi. 21—23, 26.) that this heavenly marriage is the marriage of good and truth, and of truth and good, may be seen, n. 2508, 2648, 2728, 2729; and whereas Divine Good can be scarce be and exist without Divine Truth, nor Divine Truth without Divine Good, but one is in the other mutually and reciprocally, it is hence manifest that the Divine marriage was from eternity, that is, the Father in the Son, and the Son in the Father, as the Lord Himself teaches in John, "And now, O Father, glorify Thou Me with Thine own self with the glory

which I had with Thee before the world was," (ver. 5, 24.) but the Divine Humanity, which was born from eternity, was also born in time, and what was born in time, and glorified, is the same; hence it is that the Lord so often said that He went to the Father who sent Him, that is, that He returned to the Father; and in John, "In the beginning was the Word (the Word is essential Divine Truth), and the Word was with God, and God was the Word, the same was in the beginning with God; all things were made by Him, and without Him was not anything made that was made: and the Word was made flesh, and dwelt in us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth," (i. 1—5, 14: see also John iii. 13; vi. 42.)

1804. *He went, Behold the fire and the wood.*—That hereby is signified that love and righteousness are present, appears from the signification of fire, as denoting love, see n. 954, and from the signification of the wood of the burnt-offering, as denoting the mark of righteousness, see n. 2784.

1805. *Where is the cattle for a burnt-offering?*—That hereby is signified where are they of the human race who may be sanctified? appears from the representation of sacrifices, especially of burnt-offerings: that burnt-offerings and sacrifices were representative of internal worship, may be seen, n. 1022, 923: and that they were made from the flock and from the herd; when they were made from the flock, they consisted of lambs, sheep, she-goats, kids, rams, and he-goats, and when from the herd, they consisted of oxen, cows, and calves, which signified various kinds of celestial and spiritual things, as may be seen, n. 1022, 1023, 2180; and that by them they were sanctified, see n. 2376; hence it may appear, that by Isaac's inquiry, *Where is the cattle for a burnt-offering?* is signified where are they of the human race who may be sanctified? which appears more evidently from what follows, namely, from Abraham's reply, *God will see for Himself cattle for a burnt-offering* (verse 8), by which words is signified that the Divine Humanity will provide those who may be sanctified; and from the circumstance, that afterwards there was seen a ram behind withheld in a thicket by the horns, which was offered for a burnt-offering, verse 13, whereby are signified those of the human race who are of the Lord's spiritual Church; the same appears also from what follows from verse 14—17.

1806. *Verse 8. And Abraham said, God will see for Himself cattle for a burnt-offering, my son; and they went both of them together.* *Abraham said, God will see for Himself cattle for a burnt-offering, my son,* signifies a reply, that the Divine Humanity will provide those who may be sanctified: and *they went both of them together,* signifies nothing still closer as far as possible.

2807. *Abraham said, God will see for Himself cattle for a burnt-offering, my son*—That hereby is signified a reply that the Divine Humanity will provide those who may be sanctified, appears from the signification of seeing for Himself, when it is said of God, as denoting to foresee and to provide: for to see, in a proximate internal sense, is to understand, see n. 2150, 2325; but in a sense still more internal, it is to have faith, see n. 307, 2325; but in a supreme sense, it is to foresee and to provide; also from the signification of cattle for a burnt-offering, as denoting those of the human race who may be sanctified, see n. 2805—that by cattle for a burnt-offering are here meant the spiritual, appears from what follows: cattle for burnt-offerings and sacrifices had various significances, a lamb signified one thing, a sheep another, a kid and a she-goat another, a ram and a he-goat another, so also an ox, a cow, and a calf were significations of different things; this was the same likewise with young pigeons and turtles; that they had different significances, may appear from this consideration, that it was expressly enjoined what particular sort of animals should be sacrificed each particular day, and on each particular festival, in the expiations, in the purgations, in the inaugurations, and the rest; which sorts would never have been capriciously determined, unless each had signified somewhat special. It is very manifest that all the rites or ceremonies of external worship, which were used in the ancient Church, and afterwards in the Jewish, were representative of the Lord, consequently the burnt-offerings and sacrifices were thus especially representative, inasmuch as they constituted the principal part of worship with the Hebrew nation; and inasmuch as they represented the Lord, they represented also at the same time those things with men which are from the Lord, that is, the celestial things of love and the spiritual things of faith, consequently the men themselves who were principled in such things or who ought to be so principled, and hence it is, that by cattle are here signified the spiritual, that is, those who are of the Lord's spiritual Church. That by God's seeing for Himself cattle for a burnt-offering, is signified that the Divine Humanity will provide, may appear from this consideration, that it is not here said that Jehovah will see, but that God will see; when both are mentioned, as in this chapter, then by Jehovah is meant the same as by Father, and by God the same as by Son, consequently in the present case the Divine Humanity, and this because the subject treated of is concerning the spiritual man, who has salvation from the Divine Humanity, see n. 2660, 2716.

2808. *They went both of them together*.—That hereby is signified union still closer so far as possible, may appear without explanation; the reason of its signifying closer union is, because it is again repeated, see n. 2806.

2809. *Yere 9. And they came to the place which God said to him, and Abraham built there an altar, and disposed the wood, and bound Isaac his son, and placed him on the altar, over the wood.* They came to the place which God said to him, signifies a state at that time according to perception from Divine Truth: and *Abraham built there an altar*, signifies a preparation of the Lord's Human Divine; and *disposed the wood*, signifies righteousness which was adjoined thereto; and *bound Isaac his son*, signifies the state of the rational Divine, thus as to truth about to undergo the last degree of temptation: and *placed him on the altar over the wood*, signifies in the Human Divine to which righteousness was adjoined.

2810. *They came to the place which God said to him.*—That hereby is signified a state at that time according to perception from Divine Truth, appears from the signification of place, as denoting state, concerning which see n. 2786; and from the signification of saying to the historical parts of the Word, as denoting to perceive, concerning which see above in many places; that it denotes perception from Divine Truth, is plain from the consideration, that it is expressed by God saying, and not *Jehovah*, see n. 2285, 2307.

2811. *And Abraham built there an altar.*—That hereby is signified preparation of the Lord's Human Divine, appears from the signification of altar, and of building an altar: altars signified all worship in general, because they were the primary means of worship in the representative Church, see n. 921; and inasmuch as they signified all worship in general, they signified the Lord's Divine Humanity, for the Lord's Divine Humanity is all worship and all doctrine, inasmuch that it is worship itself and doctrine itself, as may appear from the Holy Supper, which succeeded altars or burnt-offerings and sacrifices, see n. 2165, 2167, 2342, 2459; the Holy Supper is the primary part of external worship, because it is the Lord's Divine Humanity which is there given and communicated. Hence it may appear without explanation, that to build an altar is to prepare the Lord's Human Divine. The subject treated of in this verse is concerning the last preparation of the Lord's Human Divine to undergo the last degree of temptation, and it is described by Abraham's disposing the wood, binding Isaac his son, and placing him on the altar over the wood.

2812. *And disposed the wood.*—That hereby is signified righteousness which was adjoined thereto, appears from the signification of the wood of a burnt-offering, as denoting the merit of righteousness, see above, n. 2784, 2798; and from the signification of disposing the wood, as denoting to adjoin it to the Human Divine; the merit of righteousness is adjoined when it is thereto, and when there is confidence grounded in truth that it is possessed.

2013. *And bound Isaac his son*—That hereby is signified a state of the Rational Divine, thus as to truth about to undergo the last degrees of temptation, may appear from the signification of binding, and also of Isaac his son; that to bind is to put on a state of undergoing the last degrees of temptation, may appear from this consideration, that whosoever is in a state of temptation is no otherwise than as one tied and bound; that Isaac the son is the Lord's Rational Divine, in the present case as to truth, may be seen, n. 2604, 2608; every genuine rational mind consists of goodness and truth; the Lord's Rational Divine as to good could not suffer, or undergo temptations, for no genius or spirit causing temptations can approach to Good Divine, and it is above every attempt of temptation; but Truth Divine when bound was what could be tempted, for there are fallacies, and false principles more especially, which clash with it, and thereby tempt it; for some idea may be formed of Truth Divine, but not of Good Divine, except by those who have perception, and are celestial angels: It was Truth Divine which was no longer acknowledged when the Lord came into the world, whence it was the principle by virtue of which the Lord underwent and sustained temptations: Truth Divine in the Lord is what is called the *Son of Man*, but Good Divine in the Lord is what is called the *Son of God*; concerning the Son of Man the Lord frequently declares that he should suffer, but never concerning the Son of God. That He declares this concerning the Son of Man, or Truth Divine, appears from these words, "Behold, we go up to Jerusalem, and the *Son of Man* shall be delivered to the chief priests, and to the scribes, and they shall condemn Him, and shall deliver Him to the Gentiles to mock and to scourge Him, and to crucify," (Matt. xx. 18, 19;) again: "Jesus said to His disciples, Behold, the hour is at hand, and the *Son of Man* shall be delivered into the hands of sinners," (xxvi. 43;) as in Mark, "Jesus began to teach them, that the *Son of Man* must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again," (xvi. 31;) again, "It is written of the *Son of Man* that He shall suffer many things and be set at naught; and the *Son of Man* shall be delivered into the hands of men, and they shall kill Him, but being killed He shall rise again the third day," (ix. 12, 31;) again, "Behold we go up to Jerusalem, and the *Son of Man* shall be delivered to the chief priests and scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles, and these shall mock Him, and shall spit upon Him, and shall kill Him, but on the third day He shall rise again," (x. 33, 34;) again, "The hour is come, behold the *Son of Man* shall be delivered into the hands of sinners," (luc. 41;) and in Luke, "The *Son of Man* must suffer many things, and be rejected of the elders and chief priests, and

scribes, and be killed, and on the third day rise again," (jo. 22, 44;) again, "We go up to Jerusalem, where all things shall be accomplished, which are written by the prophets concerning the Son of Man, for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge and put Him to death, but on the third day He shall rise again," (mat. 23—24;) again, "The angel said to the women, Remember what He spoke unto you, when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again," (mat. 28, 7.) In all these passages by the Son of Man is meant the Lord as to Truth Divine, or as to the Word in its internal sense, that it should be rejected by the chief priests and scribes, should be spitefully entreated, should be scourged, should be spit on, and should be crucified, as may appear manifest from this consideration, that the Jews applied and arrogated all and everything to themselves according to the letter, nor were they willing to know anything concerning the spiritual sense of the Word, and the kingdom of heaven, believing that the Messiah would come to rush their kingdom above all the kingdoms of the earth, as they also believe at this day; hence it is plain, that Truth Divine was what was rejected by them, spitefully entreated, scourged, and crucified, whether we say Truth Divine, or the Lord as to Truth Divine, it is the same thing, for the Lord is incarnated truth, as He is the very incarnated Word, see n. 2011, 2016, 2043. The Lord's rising again on the third day implies also, that Truth Divine, or the Word as to the internal sense, as it was understood by the ancient Church, shall be raised again in the consummation of the age, which also is the third day, see n. 1633, 2768. wherefore it is said, that then shall appear the Son of Man, that is, Truth Divine (Matt. xxi. 23, 27, 29, 44; Mark xvi. 26; Luke xvi. 22, 24—26, 30; xvi. 27, 28). That the Son of Man is the Lord as to Truth Divine, is evident from the passages above quoted, and also from the following, "He that sows the good seed is the Son of Man, the field is the world; in the consummation of the age the Son of Man shall send His angels, and shall gather out of His kingdom all things that offend," (Matt. xiii. 37, 41, 42;) where the good seed is truth, the world is mankind, he that sows is the Son of Man, things that offend are false: so in John, "The multitude said, We have heard out of the law that Christ abideth for ever; how sayest thou then, The Son of Man must be lifted up; who is this Son of Man? Jesus answered, Ye a little while are in the light with me, walk whilst ye have the light, lest darkness overtake you, for he that walketh in darkness knoweth not whither he goeth: whilst ye have the light, believe on the light, that ye may be the sons of the light," (joh. 1—5;) where when they inquire, who is the Son of Man,

Jesus answers concerning light, which is truth, and teaches that He Himself is the light, or truth, on which they should believe; concerning the light which is from the Lord, and which is Divine Truth, see n. 1521, 1522—1531, 1612—1632. But that the Son of God, or the Lord as to Good in the Human Divine, could not be tempted, as was said above, is evident also from the Lord's answer to the tempter in the Evangelists, "The tempter said, if Thou be the Son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee, lest perhaps Thou hurt Thy foot against a stone: Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God," (Matt. iv. 6, 7; Luke ix. 9—12.)

2814. *And placed him on the altar over the wood.*—That hereby is signified in the Human Divine to which righteousness was adjoined, appears from the signification of altar, as denoting the Lord's Divine Human, concerning which see above, n. 2811; and from the signification of the wood of the burnt-offering, as denoting the merit of righteousness, concerning which see n. 2798, 2799, 2813. Truth Divine is the Lord's Divine Human, which underwent temptation, of which principle we have already treated, is not essential Divine Truth, for this is above all temptation; but it is truth rational, such as the angels are in, consisting in appearance of truth, and is what is called the Son of Man, but before glorification, whereas Divine Truth is the Lord's Divine Humanity glorified is above appearance, nor can in anywise come to any understanding, not even of the angels, and still less to the apprehensions of man, consequently it can in nowise come to anything of temptation. It appears in the heaven as the light which is from the Lord. Concerning this Divine Truth, or the Son of Man glorified, it is thus written in John, "Jesus said, Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him," (John 14, 30.) That a distinct idea may be had of this most mysterious circumstance, it may be expedient to call the truth with the Lord, which could be tempted, and which underwent temptation, by this appellation, Truth Divine is the Lord's Human Divine, but the truth which could not be tempted, or undergo any temptation, because it was glorified, by this appellation, Divine Truth is the Lord's Divine Humanity: this distinction has been everywhere observed above.

2815. Verse 10. *And Abraham put forth his hand, and laid a knife to slay his son. Abraham put forth his hand,* signifies temptation even to the last degree of power; *and laid a knife,* signifies as to truth: *to slay his son,* signifies even to the death of whatever was of the mere Humanity.

2816. *Abraham put forth his hand.*—That hereby is signified temptation even to the last degree of power, appears from the

series of the things treated of; for the subject relates to the most grievous and instant temptations of the Lord; in the preceding verses, the preparation of the Human Divine, to admit and sustain temptations, is treated of; in the present verse the act is treated of, which is expressed in the sense of the letter by Abraham's girding forth his hand; that by hand is signified power, may be seen, v. 818; in the present case it signifies the last degree of power, because nothing but the act was wanting. It is according to the internal sense that the Lord's Divinity led the humanity into most grievous temptations, for by Abraham is meant the Lord as to the Divinity, and this even to the last degree of power: the case herein was that, the Lord admitted temptations upon Himself, that He might expel thereby whatever was merely human, and thus even till nothing remained but what was Divine; that the Lord admitted temptations upon Himself, even the last temptation, which was that of the cross, may appear from the Lord's own words in Matthew, "Jesus began to show to the disciples that He must suffer many things, and be killed: then Peter took Him, and began to rebuke Him, saying, Spare Thyself, O Lord, that this may not be done unto Thee: but He turning said unto Peter, Get thee behind Me, Satan, thou art an offence unto Me, for thou mindest not the things which be of God, but these that be of men," (xvi. 21—23;) and still more evidently from these words in John, "No one taketh My soul from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again," (x. 18;) and in Luke, "Ought not Christ to suffer these things, and to enter into His glory?" (xviii. 32.)

2817. *And fact a knif*.—That hereby is signified as to truth, appears from the signification of knif, as denoting the truth of faith, see v. 2790; and from this consideration, that the Lord was tempted as to Truth Divine, see v. 2813, 2814.

2818. *To slay his son*.—That hereby is signified even to the death of whatever was of the mere humanity, may appear from the internal sense of these words, for they signify the Lord's most grievous and instant temptations, the last whereof was that of the cross, in which it is evident that the mere humanity also died; this could not be represented by Abraham's son, or Isaac, because to sacrifice sons was an abomination, but it was represented as far as was possible, that is, even to the attempt, but not to the act; hence it may appear, that by these words, that Abraham took a knif to slay his son, is signified even to the death of whatever was merely human. That it was known from the most ancient time that the Lord was to come into the world, and that He was to suffer death, may appear evident from this consideration, that a custom prevailed amongst the Gentiles of sacrificing their children, believing thus to expiate themselves, and to make God propitious; which abominable custom they

would never have practised as of most religious obligation, unless they had received from the ancients a tradition that the Son of God should come, who, as they believed, was to be made a sacrifice; the sons of Jacob also inclined to this abomination, and so likewise did Abraham, for no one was ever tempted except by that to which he inclined; that the sons of Jacob were so inclined, appears from the prophets; but to prevent their falling into that abomination, it was permitted to institute burnt-offerings and sacrifices, see n. 923, 1128, 1241, 1345, 2180.

2819. As to what concerns the Lord's temptations in general, they were both exterior and interior, and the more interior they were, so much the more grievous they were; the nearest are described, Matt. xvi. 27—33, 42, 51; xviii. 40; Mark xiv. 35—36; xx. 24; Luke xii. 42—44; but see what was said above concerning the Lord's temptations, namely, that the Lord first fought from goodness and truths, which appeared as goodness and truths, n. 1661. That He fought against the evils of selfishness and the loss of the world, from Love Divine towards the whole human race, n. 1620, 1621, 1789, 1822, 1818, 1820. That He above fought from Love Divine, n. 1821, 1818. That all the hells fought against the Lord's love, which was the salvation of the whole human race, n. 1820. That the Lord sustained the most grievous of all temptations, n. 1663, 1668, 1787. That the Lord by temptations and victories from His own power was made righteousness, n. 1818, 2025. That the union of the Human Essence with the Divine was effected by the Lord through temptations and victories, n. 1737, 1818, 1821, 2025, 2026. See also what was said above concerning temptations in general, n. 69, 62, 207, 847. That temptation is a combat concerning power, whether good or evil, truth or falsehood, shall have rule, n. 1623. That in temptation there are experienced indignations and several affections, n. 1817. That temptations are celestial, spiritual and natural, n. 847. That in temptation wicked genii and spirits assault those things which are of the love, consequently which are of the life of man, n. 847, 1820. What is effected by temptations, n. 1662, 1717, 1741. That temptation is for this end, that things corporeal may be obtained, n. 847. That evils and falses with man who is regenerated, by temptations are subdued, not abolished, n. 868. That truth is the chief in combat, n. 1625. That man fights from goodness and truths, which he has inherited by knowledge, although in themselves they are not goodness and truths, n. 1661. That wicked spirits and genii excite falses and evils in man, and that hence come temptations, n. 743, 753, 761. That in temptation man supposes the Lord to be absent, when yet He is then more present, n. 840. That man cannot in any wise of himself sustain temptation combats, because they are against all the hells, n. 1662. That the Lord above fights with man, n. 1661,

1802. That by temptations wicked genii and spirits are deprived of the power of acting evil and of inspiring what is false into man, n. 1595, 1717. That temptations take place with those who have conscience, and are more acute with those who have perception, n. 1604. That at this day temptations are rarely experienced, but societies have place, which are different from temptations and from a different origin, n. 742. That even spiritually dead cannot sustain temptation combats, n. 270. That all temptations are attended with desperation concerning the end, n. 1737, 1820. That after temptations there is a fluctuation, n. 848, 867. That the good learn by temptations that they are nothing but evil, and that all things are of mercy, n. 2354. That by temptations goodness are more closely joined to truths, n. 2272. That none are saved by temptations who yield therein, or who think to have merited by them, n. 2373. That in all temptations there is more of freedom than there is out of temptations, n. 1937.

1800. Verse 11. *And the angel of Jehovah cried to him out of heaven, and said, Abraham, Abraham; and he said, Behold I.* The angel of Jehovah cried to him out of heaven, signifies consolation from the essential Divinity at that time: and said, *Abraham, Abraham; and he said, Behold I,* signifies a perception of consolation in the Divine Good of the rational mind after temptation.

1821. *The angel of Jehovah cried to him out of heaven.*—That hereby is signified consolation from the essential Divinity at that time, may appear from the signification of crying out of heaven, as denoting to console, which is also evident from what immediately precedes and follows: and from the signification of the angel of Jehovah; that by angels, when they are named in the Word, is meant somewhat in the Lord, but that it appears from the series of the things treated of what is particularly meant, may be seen n. 1925; in like manner it is written of the Lord, when He endured the most grievous temptation in Gethsemane, that there appeared to Him an angel from heaven comforting Him (Luke xiii. 43); where by an angel from heaven, in the internal sense, is also meant the Divinity which was in Him.

1822. *And he said, Abraham, Abraham; and he said, Behold I.*—That hereby is signified a perception of consolation in the Divine Good of the rational mind after temptation, may appear from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which much has been said above; that in the present case it denotes perception in the Divine Good of the rational mind, is grounded in this consideration, that by Abraham is hereby signified the Divine Good of the rational mind, or of the Human Divine: what is meant by perception in the Divine Good of the rational mind cannot

be explained so as to be apprehended; for before it is explained, there should be formed an idea of the Lord's Divine Humanity from the knowledge of various particulars, inasmuch as without such idea everything said in the way of explanation would fall upon ideas either empty or obscure, which would either pervert truths, or would raise a misapprehension of things that had no agreement therewith: the subject treated of in this verse is concerning the Lord's first state after temptation, which is a state of consolation, wherefore it is now no longer said God, but Jehovah, for the appellation God is used when the subject treated of is concerning truth, whereby conflict is waged, but the appellation Jehovah is used when the subject treated of is concerning good, whence consolation occurs, see n. 2769, all consolation after temptation is introduced into good, for from good comes all joy, and from good it passes into truth; here therefore by Abraham is signified the Divine Good of the rational mind, as also in all other places, when Jehovah is mentioned in the same verse.

2823. Verse 12. *And he said, Put not forth thy hand to the dog, neither do thou anything unto him, because now I know that thou fearest God, and hast not withheld thy son, thine only one, from Me.* He said, *Put not forth thy hand to the dog*, signifies that he should no longer admit temptation upon Truth Divine in the rational mind: *neither do thou anything unto him*, signifies deliverance: *because now I know that thou fearest God*, signifies glorification from Love Divine: *and hast not withheld thy son, thine only one, from Me*, signifies the union of the humanity with the Divinity by the means of temptation.

2824. *And he said, Put not forth thy hand to the dog.*—That hereby is signified that he should no longer admit temptation upon Truth Divine of the rational mind, appears from the signification of putting forth the hand, as directing temptation even to the last degree of power, concerning which see above, n. 2816, and from the signification of the dog, or beast, as denoting the rational mind as to Truth Divine, upon which temptations were admitted, see n. 2809, 2812, 2813, 2817.

2825. *Neither do thou anything unto him*—That hereby is signified deliverance, may appear without explanation; for when it is said that he should not do anything unto him, it denotes an intention of act, consequently that he should be set at liberty.

2826. *Because now I know that thou fearest God*—That hereby is signified glorification from Love Divine, appears from the signification of knowing when it is said of the Lord's Divinity, as directing nothing else but to be willed, or, what is the same thing, to be glorified, for it was united with the Human Divinity by temptations, see n. 1737, 1813, and from the signification of fearing God, or of the fear of God, as de-

saying here Love Divine; and whereas this is said of the Lord's rational Divine called as to truth, it is here said to fear God, not to fear Jehovah, for when the subject treated of is concerning truth, the appellation God is used, but when it is concerning good, the appellation Jehovah is used, see n. 2385, 2708, 2891; that it is Love Divine whereby the Lord united the Human, Essence to the Divine, and the Divine to the Human, as, what is the same thing, glorified Himself, may be seen, n. 1812, 1813, 2028. What is signified in the Word by *fearing God*, may appear from very many passages therein understood as to the internal sense; the fear of God, as used in the Word, signifies worship, and indeed worship either grounded in fear, or in the good of faith, or in the good of love; worship grounded in fear when the subject treated of is concerning the unregenerate, worship grounded in the good of faith when the subject treated of is concerning the spiritual regenerate, and worship grounded in the good of love when the subject treated of is concerning the celestial regenerate: that, I. *The fear of God in general signifies worship*, is manifest from this passage, "The sons of Israel feared other gods, and walked in the statutes of the Gentiles: the Gentiles went into Samaria in the beginning did not fear Jehovah, wherefore Jehovah sent upon them leprosy, and there came out of the priests, whom they had made captains in Samaria, and he dwelt in Bethel, and taught them *how they should fear Jehovah*; Jehovah had made a covenant with the sons of Israel, and had commanded them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor mention to them, but ye shall fear Jehovah, and shall bow yourselves to Him, and shall sacrifice to Him," (2 Kings xix. 7, 8, 24, 28, 32, 33, 35—37, 41;) where to fear manifestly denotes to worship: so in Isaiah, "Because this people have approached Me with their mouth, and with their lips have honored Me, and their heart hath removed itself from Me, and their fear for Me was a commandment taught of men," (Isa. 29;) where their fear of Me denotes worship in general, for it is said that that fear was the commandment of men: so in Luke, "There was in a certain city a certain judge, and he feared not God, neither regarded man," (Luke 2;) where by not fearing God is signified not worshipping. II. *That the fear of God signifies worship grounded in fear*, when the subject treated of is concerning the unregenerate, appears from the following passages, "When the law was promulgated on Mount Sinai, the people said unto Moses, Speak thou with us, and we will hear, and let not God speak with us, lest perhaps we die; and Moses said unto the people, Fear not, because God is come to prove you, and that the fear of Him may be upon your faces, lest ye die," (Exod. xix. 19, 20;) and again, "Now why shall we die, because this great fire will consume us, if we hear the voice of Jehovah our

God any more, we shall die: go thou now, and hear all that Jehovah our God shall say, and speak thou to us all that Jehovah our God shall say to thee, and we will hear and do: and Jehovah said to Moses, Who will give that their heart may be such in thee to fear Me, and to keep all My commandments all their days," (Deut. x. 28, 27—29.) In these passages, the fear of God upon your faces lest ye die, and a heart to fear Me, and to keep all my commandments, signifies worship grounded in fear in respect to them as being of such a nature, for they who are principled in external worship, without internal, are led by fear to the observance of the law, and to compliance with its precepts, but still they do not come into internal worship, or into holy fear, unless they are in the good of life, and know and believe what internal worship is: so again, "If thou shalt not observe to do all the words of this law written in this book, to fear this honorable and terrible name Jehovah thy God, Jehovah will make thy plagues wonderful, and the plagues of thy seed great and certain plagues, and certain and evil diseases, and will bring back upon thee all the fineness of Egypt, of which thou art afraid, and they shall stick in thee," (Deut. xxi. 58—60.) here also to fear the honorable and terrible name Jehovah God is to worship from fear, to inspire which into people of such a quality, all evils even to curses were attributed to Jehovah, see v. 566, 5585, 5585, 5447: so in Jeremiah, "These are wickedness shall correct them, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing: and bitter that thou forsakest Jehovah thy God, and that the fear of Me is not in thee," (Jr. 19.) and in Luke, "I say unto you, Fear ye not them who kill the body, and afterwards have no more that they can do; but I will show you whom ye ought to fear; fear Him who, when He hath killed, hath power to cast into hell: yea, I say unto you, Fear Him," (Lk. 12: 4, 5; Matt. x. 28.) in these passages also fear God implies worship from some fear, because fear drove them to compliance, as was said. III. That is fear God or Jehovah signifies worship grounded in the good of faith, where the subject treated of is concerning the spiritual regenerate, is evident from the following passages, "The king shall write for himself a copy of this law on a book before the priests the Levites, and it shall be with him, and he shall read therein all the days of his life, to the intent that he may learn to fear Jehovah his God, to keep all the words of this law, and these statutes to do them," (Deut. xvi. 18, 19.) king in an internal sense denotes the truth of faith, for what is kingly represented the Lord's spiritual kingdom, see v. 1673, 1738, 2018, 2022, hence to fear Jehovah his God is to worship Him from the truth of faith, which being inseparable from the good of charity, is described by keeping the words of the law, and the statutes to do them: so in Samuel, "Behold

Jehovah hath given a king over you, *if* ye shall fear Jehovah, and serve Him, and hearken to His voice, ye shall be, both you and also the king who reigneth over you, after Jehovah your God," (1 Sam. xii. 14;) hath also in an internal sense to fear Jehovah denotes to worship from the good and truth of faith, as above, inasmuch as the subject treated of is concerning a king or the kingly principle: so in Joshua, "Now fear ye Jehovah, and serve him in integrity and truth, and put away the gods whom your fathers have served," (xiv. 14;) where also to fear Jehovah denotes to worship from goodness and truth, which are of the spiritual man, for integrity is spoken of the good of faith, see n. 612, and truth of the truth of faith: so in Jeremiah, "They shall be to Me for a people, and I will be to them for a God, and I will give them one heart and one way, to fear Me all days, for good to them and their sons after them, and I will make with them the covenant of an age, that I will not return from after them, to do them good, and I will give My fear into their heart, that they may not depart from Me," (xxxi. 38—40;) that to fear God here denotes to worship from the good and truth of faith, may appear from the series of the things treated of, and also from this consideration, that mention is made of people and God; that people is spoken of those who are principled in the truth of faith, may be seen, n. 1259, 1260; that the appellation God is used when the subject treated of is concerning truth, may be seen, n. 3588, 2769, 2807: so in Isaiah, "The strong people shall honour thee, the city of the strong nations shall fear thee," (xvi. 5;) where also to fear God denotes to worship from spiritual truth, for it is said of people and of a city, that a city is doctrinal truth, may be seen, n. 408, 2268, 2440, 2451; so in David, "What man is he that feareth Jehovah, he shall teach him the way which he may choose," (Psalm xvi. 12;) where a man that feareth Jehovah denotes one that worships Him; that this is spoken of the spiritual man, is evident from this consideration, that it is said, He shall teach him the way, for that way is truth, may be seen, n. 687, 2333. Again, "Blessed is every one that feareth Jehovah, that walketh in His ways," (Psalm cxviii. 1.) And again, "They that fear Jehovah shall glorify Him, all the seed of Jacob shall glorify Him, and all the seed of Israel shall be afraid of Him," (Psalm cxx. 25;) where to be afraid of Him denotes to worship Him from the truth of faith, for the seed of Israel is what is spiritual of the Church, or the good and truth of faith, see n. 2682, 1447, 1610: so in Moses, "Now Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God with all thy heart, and with all thy soul, to keep the commandments of Jehovah, and His statutes," (Deut. x. 12, 13;) in this passage is described what it is to fear God in the case of

the spiritual man, who is Israel, namely, that it is to walk in the ways of Jehovah, to love Him, to serve Him, and to keep His commandments and statutes: so in the Revelation, "I saw an angel flying in the midst of heaven, having the eternal Gospel, saying with a loud voice, *Fear God*, and give glory to Him, because the hour of His judgment is come;" (rev. 4, 7;) where to fear God denotes holy worship grounded in the good and truth of faith: so in Luke, "Jesus said to the sick of the palsy, Arise, and take up thy bed, and go to thine house, and they were all amazed, and glorified God, and were filled with fear;" (v. 34, 38;) where fear denotes holy fear, such as influences those who by the truth of faith are initiated into the good of love. IV. That to fear God, or Jehovah, signifies worship grounded in the good of love when the subject treated of is concerning the celestial regenerate, appears from the following passages, "My covenant was with Levi of husband and of peace, and I gave them to him with fear, and he feared Me, and for My name he was contrite, the law of truth was in his mouth, and perversity was not in his lips, in peace and uprightness he walked with Me," (Malachi ii. 6, 8;) speaking of the Lord, who is Levi in the internal sense; Levi signifies priesthood, and signifies love; fear in this passage denotes the good of Divine Love, the law of truth denotes the truth of that good, peace and uprightness denotes both: so in Isaiah, "There shall come forth a rod out of the stem of Jesse, and a twig shall grow out of his roots, and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and of the fear of Jehovah, and he shall have a quick scent in the fear of Jehovah," (xi. 1—3;) speaking also of the Lord; the spirit of knowledge and of the fear of Jehovah denotes the Divine Love of truth; to be of quick scent in the fear of Jehovah denotes the Divine Love of good: so in David, "The commandments of Jehovah are right, rejoicing the heart, the statute of the Lord is pure, enlightening the eyes, the fear of Jehovah is clean, exalting far ever, the judgments of Jehovah are truth, justified together," (Psalm xix. 9, 10;) where the fear of Jehovah being clean denotes love, and the judgments of Jehovah being truth denotes faith; that justice is spoken of the good which is of love, and that judgments are spoken of the truth which is of faith, may be seen, v. 2235, which are said to be justified together, when truth is good, or when faith is charity. Again, "Behold the eye of Jehovah is to them that fear Him, to them that wait for His mercy," (Psalm cxviii. 28;) and in another place, "Jehovah hath no delight in the strength of a horse, He hath no pleasure in the legs of a man, but the pleasure of Jehovah is in them that fear Him, and that wait for His mercy," (Psalm cxviii. 34, 35;) the strength of a horse denotes man's own power of thinking what is true; that horse

denotes the intellect, may be seen, n. 2700—2702; the legs of a man denote man's proper power of doing good; they that fear Jehovah denote those who worship Him from the love of truth; and they that wait for His mercy denote those who worship Him from the love of good, where the prophets speak of good, they speak also of truth, and where they speak of truth, they speak also of good, on account of the heavenly marriage of good and truth in every particular of the Word, see n. 683, 703, 801, 2516, 2712, 2713. Again, "Jehovah will bless the house of Israel, He will bless the house of Aaron, He will bless them that fear Jehovah, small and great," (Psalm cii. 12, 13;) where they that fear Jehovah denote those who worship Him from the good of faith, which is the house of Israel, and from the good of love, which is the house of Aaron; mention is made of each on account of the heavenly marriage in every particular of the Word, as was just now observed: so in Isaiah, "The truth of thy faces shall be the strength of salvations, wisdom and science, and the fear of Jehovah shall be an essential treasure," (Isaiah. li.) where wisdom and science denote the good of faith joined with the truth thereof, and the fear of Jehovah denotes the good of love. Again, in the same prophet, "Who is in you that feareth Jehovah, that hearkeneth to the voice of His servant," (l. 10.) where he that feareth Jehovah denotes him that worshipeth from love, and he that hearkeneth to the voice of his servant denotes him that worshipeth from faith; where one is of the other, then there is a celestial marriage. From the passages which have been thus adduced from the Word, it may appear that the fear of God in worship either grounded in fear, or in the good of faith, or in the good of love; but in proportion as fear prevails in worship, in the same proportion there is less of faith, and still less of love; and on the other hand, in proportion as faith prevails in worship, and especially as love prevails, in the same proportion there is less of fear; all worship is indeed influenced by fear, but under another appearance and another habit it is *holy fear*, holy fear, however, is not a fear on account of hell and damnation, but it is an aversion to doing or thinking anything against the Lord, and against our neighbour, thus it is an aversion to doing or thinking anything contrary to goodness and truth, which aversion is the boundary of holy faith, and of holy love on one part: and whereas there is no fear on account of hell and of damnation with those who are in the good of faith, and still less with those who are in the good of love, that is, who are in the Lord, therefore, V To *fear signifies also to disbelieve, or not to have faith and love*, as in Isaiah, "Thus saith thy Creator, O Jacob, and thy former, O Israel, Fear not, because I have redeemed thee, I have called by thy name, thou art Mine," (Isaiah. l. 3, 4th. 8.) so in Luke, "The oath which he swore to our father Abraham, that he

would give us that without fear, being delivered from the hand of our enemies, we would serve Him in holiness and righteousness before Him," (i. 73—75.) Again, in the same Evangelist, "*Fear not for thyself, little flock, because it is your Father's good pleasure to give you the kingdom,*" (xii. 32.) And in Mark, "*Jesus said to the chief of the synagogue, Fear not, only believe,*" (v. 36; Luke viii. 40, 50.) Again, "*Jesus said, Why are ye so fearful, how is it that ye have not faith?*" (ix. 40.) And in Luke, "*The hairs of your head are all numbered, therefore fear not, ye are of more value than many sparrows,*" (xii. 7.) In these passages to fear is to disbelieve, or not to have faith and love.

2827. *And hast not withhold thy son, thine only one, from Me.*—That hereby is signified the union of the Humanity with the Divinity by the extreme of temptation, may appear from the signification of thy son, that is, Isaac, as denoting the Divine without man, spoken of above, as the Divine Humanity, for this began in the rational, see n. 2106, 2194. this is called only son, because it is the only-begotten, see n. 2772, and from the signification of not withholding from Me, as denoting to come to be united, that is, to the essential Divinity: that union was effected by the extreme of temptation appears from all that precedes.

2828. *Yours is.* And Abraham lifted up his eyes, and saw, and beheld a ram behind wither'd in a thicket by his horns; and Abraham went and took the ram, and offered him for a burnt-offering in the place of his son. Abraham lifted up his eyes, and saw, signifies the Lord's thought and intuition from the Divinity: and beheld a ram, signifies the spiritual of the human race: behind caught in a thicket, signifies entangled in the scientific natural mind: by his horns, signifies with all power as to the truths of faith: and Abraham went and took the ram, signifies the deliverance of such by virtue of the Lord's Divine Humanity: and offered him for a burnt-offering in the place of his son, signifies their sanctification and adoption.

2829. *Abraham lifted up his eyes, and saw.*—That hereby is signified the Lord's thought and intuition from the Divinity, may be seen above, n. 1789, where the same words occur. Thought and intuition from the Divinity extend to all and to each of the things which shall come to pass to eternity, with Divine Providence.

2830. *And beheld a ram.*—That hereby are signified the spiritual of the human race, appears from the signification of ram, of which we shall speak presently: it is well known within the Church, that burnt-offerings and sacrifices, in the Jewish and Israelitish representative Church, signified the Lord's Divine Humanity, but one thing was signified by burnt-offerings and sacrifices of lambs, another thing by burnt-offerings and sacrifices of sheep and she-goats, another by burnt-offerings and

sacrifices of kids, rams, he-goats, ewes, cows, calves, and also of turtles, and young pigeons, and in like manner by meat-offerings and libations: in general they signified Divine celestial things, Divine spiritual things, and Divine natural things from the Lord, and hence they signified the celestial, spiritual, and natural things, which are from Him in His kingdom, consequently which are in every particular person who is in a kingdom of the Lord: as may also appear from the Holy Supper, which succeeded the burnt-offerings and sacrifices, where bread and wine signify the Lord's Divine Humanity, bread His Divine celestial, and wine His Divine spiritual, consequently they signify His love towards the whole human race, and the reciprocal love of the human race to the Lord, see n. 2043, 2239; hence it is evident that burnt-offerings and sacrifices implied celestial worship grounded in love to the Lord, and spiritual worship grounded in neighborly love or charity, and thence grounded in faith to the Lord, see n. 222, 693, 1623, 2160; what is meant by the celestial, and what by the spiritual, or what is meant by those who are celestial and those who are spiritual in the Lord's kingdom, or in His Church, has been often shown above, see n. 1155, 1577, 1844, 2048, 2086, 2164, 2227, 2669, 2708, 2715. That ram now signifies the Lord's Divine spiritual, and consequently the spiritual mind in man, or, what is the same thing, the spiritual of the human race, may appear from what was explained concerning the burnt-offerings and sacrifices which were made of rams, as when Aaron and his sons were sanctified for the ministry, or when they were inaugurated,—"That they should offer one young ox for sin, whose blood should be sprinkled on the horns of the altar, and the rest at the foundation thereof; also that one ram should be killed, and the blood thereof sprinkled round about the altar, and afterwards the whole ram should be burnt for a burnt-offering; and the blood of another ram that was killed should be sprinkled on Aaron's ear, and the thumb of the hand and of the foot, and after that it was shaken it should be burnt upon the burnt-offering," (Exod. xix. 1—13; Levit. viii. 1 to the end; ix. 2, and the following verses.) It is evident that all these rams were holy, but then their holiness was in consequence of their representing and signifying holy things, otherwise to kill a young ox, to sprinkle his blood on the horns of the altar, and the rest at the foundation; and to kill one ram, and to sprinkle his blood round about the altar, and afterwards to burn him, and to sprinkle the blood of another ram upon Aaron's ear, and the thumb of his hand and of his foot, also to shake him, and to burn him upon the burnt-offering; all these things would have been without holiness, consequently without worship, unless they had represented holy things; but what each particular ram represented can be known to none, except from the internal sense, that a young ox which was offered for sin

signified the Lord's Divine natural mind, and a ram the Divine spiritual mind, and that a ram also signified the spiritual of the human race, may appear from the signification of a young ox and of a ram in the Word: inaugurations into the priesthood were made by things spiritual, for by things spiritual man is introduced into things celestial; or, what is the same thing, by the truths of faith he is introduced into the good of love; in like manner when Aaron entered into the holy [place], he was to offer up a young ox for sin, and a ram for a burnt-offering (Leviticus xix. 3, 4). The Nazirite too, when the days of his Naziriteship were fulfilled, was to offer up one animal to-kill the sin of a year for a burnt-offering, and one animal the lamb the daughter of a year for sin, and one animal ram for a peace-offering (Numbers vi. 13, 14, 16, 17); the reason was because the Nazirite represented the celestial man, who is the Lord's likeness, see n. 51, 52, 1019; the celestial man is such, that he is preoccupied in celestial love, that is, in love to the Lord, and thence in celestial truth, see n. 202, 337, 5009, 5715, 5718; therefore he was bound to sacrifice a he-lamb and a she-lamb, by which was signified what is celestial, and also a ram, by which was signified what is spiritual. On feasts were sacrificed young oxen, rams, and lambs, as on the first day of the feast of unleavened [bread], two young oxen, one ram, and seven lambs, with their meat-offering, were to be offered for a burnt-offering (Numbers xviii. 18—20). On the day of the first-fruits also, two young oxen, one ram, and seven lambs, with their meat-offering, were to be offered for a burnt-offering (Numbers xxviii. 26—28); so in the new moons, two young oxen, one ram, and seven lambs, with their meat-offering, were to be offered for a burnt-offering (Numbers xxviii. 10, 11); also in the seventh month, on the first of the month, one young ox, one ram, and seven lambs, were to be offered with their meat-offering; again, on the fifteenth day of the seventh month, thirteen young oxen, two rams, and fourteen lambs, were to be offered; and so in other cases, see Numbers xxviii. 32—34, 37, 38, 39—41, 45—49; young oxen and rams signified things spiritual, but lambs things celestial, for on the feasts they were to be sacrificed, and to be introduced by things spiritual. Inasmuch as rams signified the Divine spiritual of the Lord's Divine Humanity, and also spiritual things of man, therefore, when the New Temple, and the New Jerusalem, that is, the Lord's spiritual Kingdom, are treated of, it is said in Ezekiel, "When thou shalt have set to execute the star, they shall offer a young ox for sin, and a ram for a burnt offering, and that seven days they should prepare a Levitical of sin every day, and a young ox and a ram," (Ezekiel 43—45) "And that the prince on that day should prepare a young ox of sin for all the people, and on the seven days of the feast seven young oxen and seven rams, with a meat-offering, for a

burnt-offering," (xlv. 23—24.) "And that on the sabbath-day he should prepare six lambs and a ram," (xlv. 4, 5.) That by the New Temple and the New Jerusalem, in an universal sense, is signified the Lord's kingdom, may be seen, n. 408, 510, and in particular a new Church, n. 3117; and that in the Lord's kingdom there are no burnt-offerings and sacrifices, may be known in every one; hence it is evident, that by these things are signified the celestial things of love, and the spiritual things of faith, for these things are of the Lord's kingdom, consequently these are the things here signified by young oxen, rams, and lambs; that young oxen and rams signify spiritual things, is evident from all the particulars here described in their internal sense, and in general from this consideration, that by the New Temple and the New Jerusalem is signified in particular the Lord's spiritual kingdom, but by Zion the celestial kingdom. That ram signifies what is spiritual, or, what is the same thing, the spiritual of the human race, is evident also from Daniel, where it is written, "That there appeared to him a ram standing before the river, which had two horns; and afterwards a he-goat, which smote the ram, broke his horns, and trampled him under foot," (viii. 3, 4, and the following verses;) where by the ram nothing else is meant but the spiritual Church, and by the goat, those who are in faith separate from charity, or in truth separate from good, who successively lift up themselves against good, and at length against the Lord, which is also described. So in Samuel, "Samuel said unto Saul, Hath Jehovah pleasure in burnt-offerings and sacrifices, as in hearkening to the voice of Jehovah? behold, to hearken is better than sacrifice, and to obey than the fat of rams," (i Sam. xv. 22.) where the subject treated of being concerning obedience, and thus concerning truth which is spiritual, and these things belonging to the king, by whom also truth is signified, see n. 1672, 2013, 2020, therefore it is not said, that the fat of oxen or lambs, but that the fat of rams. So in David, "When David went forth out of Egypt, the house of Jacob from a barbarous people, Judah became his sanctuary, Israel his dominions; the sea saw and fled, and Jordan turned itself away backward, the mountains leaped like rams, the hills like the sons of the flock; what alleluia, O sea, that thou fleest? thou Jordan, that thou turnedst thyself away backward? ye mountains, that ye leap like rams? ye hills like the sons of the flock? from before the Lord thou each bringest forth, from before the God of Jacob, who turneth the rock into a lake of waters," (Psalm cxvi. 1 to the end.) the subject here treated of is an internal sense concerning spiritual good after regeneration, the quality whereof is described, what is celestial signified by the mountains leaping like rams, and what is celestial signified by the hills leaping like the sons of the flock;

that mountains denote the celestial things of love, may be seen, n. 795, 1480; every one may know that in this, as in the other Psalms of David, holy things are contained, but that they are contained in the internal sense, and that each expression has some peculiar signification, so that the mountains leaped like rams, and the hills like the sons of the flock, and that the earth bringeth forth before the Lord, which expressions, without the internal sense, would be mere empty sounds without meaning: the case is the same with these words in Moses, "He shall cause him to ride on the high places of the earth, and shall cause him to eat the produce of the earth, and shall cause him to suck honey out of the rock, and oil out of the flint of the rock, butter of the herd, and milk of the flock, with the fat of lambs, and of rams the sons of Basan, and of he-goats with the fat of the kidneys of wheat, and then shalt drink the pure blood of grapes," (Deut. xxxii. 13, 14;) where rams the sons of Basan denote celestial spiritual things, the meaning of which may be seen, n. 1824: so in David, "I will offer to Thee burnt-offerings of marrow with the incense of rams, I will offer an ox with he-goats," (Psalms lvi. 15;) where burnt-offerings of marrow denote the celestial things of love, and incense of rams the spiritual things of faith: so in Ezekiel, "Arabia, and all the princes of Kedar, these are the traders of thine hand, in lambs, in rams, and he-goats," (xxvii. 21;) speaking of Tyre, whereby are signified those who are in the knowledge of goodness and truth, see n. 1501; Arabia denotes their wisdom, the princes of Kedar their intelligence, lambs things celestial, rams things spiritual, he-goats things natural, which succeed in order: so in Isaiah, "All the flock of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee, they shall come up with acceptance to Mine altar, and I will decorate the house of My house," (Is. 60. 7;) speaking of the Lord's Divine Humanity; the flock of Kedar denotes Divine celestial things, the rams of Nebaioth Divine spiritual things. From all these passages then it may appear that rams, in an internal sense, signify the Lord's Divine spiritual, and hence what is spiritual in man, or, what is the same thing, the spiritual of the human race.

2831. *Behold withheld as a child.*—That hereby is signified entangled in the scientific natural mind, appears from the signification of being withheld, as denoting here to be entangled; and from the signification of thickest, or what is withheld, as denoting the scientific mind, of which we shall speak presently. With respect to the spiritual-being withheld entangled in the scientific natural mind as to the truths of faith, the case is this; the spiritual have not a perception of good and of truth like the celestial, but instead thereof they have conscience, which is formed of the goodnesses and truths of faith that have been locked from infancy, from parents and masters, and afterwards

from the doctrine of faith wherein they are situated; they who have not a perception of good and of truth must needs be convinced by scripture, every one forming some idea to himself concerning those things which he has learnt, even concerning the good things and truths of faith, for without an idea nothing remains in the memory, otherwise there is an empty thing; this idea is filled by the accession of confirming proofs derived from other knowledge, and even from scripture; this confirmation of the idea by several proofs causes it not only to remain in the memory, and to be capable of being called forth thence into the thought, but also of having faith implanted into it. As to what concerns perception in general, inasmuch as few know what it is, it may be expedient to say somewhat on this subject; there is perception of what is good and true in things celestial and spiritual, there is perception of what is just and equitable in civil life, and there is perception of what is proper in moral life; with respect to perception of what is good and true in things celestial and spiritual, the interior angels have it from the Lord, and the men of the most ancient Church had it, and the celestial have it who are principled in love to the Lord; they know instantly, by a certain internal dictate, whether a thing be good, and whether it be true, for the Lord instants that, inasmuch as they are joined to the Lord by love; whereas spiritual men have not such perception of what is good and true in things celestial and spiritual, but instead thereof they have conscience, which dictates; conscience, however, is formed of the knowledge of good and truth, which they have inherited from parents and masters, as was said, and afterwards it is formed of what they themselves learn by their own application to doctrine and to the Word, for to the things thus received they add faith, although the things may not be altogether good and true; hence it is that men principled in any doctrine whatsoever may have conscience, and hence too the Gentiles derive from their religion somewhat not unlike conscience; that the spiritual have not a perception of the good and truth of faith, but say and believe that to be truth which they have learnt and embraced, may appear plain from this consideration, that every one maintains his own particular tenets to be true, and that therefore do this more than others, and that they cannot see the real truth, will less acknowledge it, although dictated by a thousand arguments; let such examine themselves in this respect, whether this is not the ground of their judgment concerning truth, and the reason why they do not acknowledge what is most essentially true when it is manifested to them: as for example, they who make faith, and not love, essential to salvation, notwithstanding all that the Lord has said concerning love and charity, see c. 2073, and although they were told all this, and knew also from the Word, that no love to the Lord and neighborly love hang

all the law and the prophets, still they will remain in the land of faith, and will accept this alone to be saving; it is otherwise with those who are in celestial and spiritual perception. But with respect to the perception of what is just and equitable in civil life, this is possessed by all in the world who are rational, as is also the perception of what is proper in moral life; nevertheless, there is a difference amongst men as to the degrees in which each of these kinds of perception is possessed; neither does it follow that because men have these kinds of perception, therefore they have a perception of the good and truth of faith, inasmuch as this perception is superior to the foregoing, or of an interior kind, and enters by influx from the Lord through the inmost of the rational mind. A further reason why the spiritual have not a perception of the good and truth of faith is, because good and truth are not implanted in their will, as with celestial men, but in their intellectual part, see n. 863, 876, 987, 1028, 1048, 1044, 2354; hence it is, that the spiritual cannot come to the first degree of that light in which the celestial live, see n. 2718, but are respectively in obscurity, n. 1048, 2078, 2712; hence it follows that the spiritual are entangled in what is scientific and natural as in the truths of faith. That a thicket, or what is entangled, in an internal sense, signifies the scientific natural, that is, such sciences as has its abode in the exterior memory, may also appear from other passages in the Word, as in Ezekiel, "Behold Asher, a cedar in Lebanon, beautiful in leaves, and a shadowy grove, and of a high stature, and his branch was amongst the cedarships;" (xvi. 3.) speaking of Egypt, which is science, see n. 1164, 1165, 1186, 1482; Asher denotes the rational mind, n. 179, 1846, which is a cedar, and also Lebanon, in the Word; amongst the cedarships denotes amongst scientifics, for the human rational mind is founded in its sciences. Again, in the same prophet, "Thus saith the Lord Jehovah, Inasmuch as thou art lifted up by thy height, and he hath given his branch amongst the cedarships, and his heart because clear in his lifting up, shall cut him off, the violent of the nations, and shall cut him down," (xvi. 19, 22.) speaking of Egypt; to give his branch amongst the cedarships denotes to stick in sciences, and thence to regard things spiritual, celestial, and Divine: again, in the same prophet, "To the end that all the trees of the waters may exult themselves in their height, and may not give their branches amongst the cedarships, and all that drink water may not stand upon them in their height, because they shall all be given to death, to the lower earth in the midst of the sons of man, to them that go down into the pit," (xiii. 14.) speaking of those who by reasonings grounded in scientifics are desirous to enter into the mysteries of faith; that such are altogether blinded, may be seen, n. 215, 232, 238, 1073, 1011, 2194, 2308, 2608,

2268; to reason from scientific is to give the branch amongst the entwinings; again, in the same prophet, "She had plants of strength for the sceptres of them that bear rule, and her bright scathed itself above amongst the entwinings," (xx. 11.) where the scene is the same as above; again, "The slain of Israel in the midst of their idols, round about their altars, and under every green tree, and under every entangled oak," (xx. 13.) speaking of worship, which they frame to themselves who have faith in themselves, consequently who have faith in those things which they derive and forge from their scientifics; an entangled oak denotes scientifics in such a state; that oak are perceptions grounded in scientifics, may be seen, n. 1442, 1443, 2144; again, "They saw every high hill, and every entangled tree, and they manifested there their sacrifices," (xx. 28.) where entangled tree denotes those things which are not dictated by the Word, but by scientific self-love; that worship was performed in groves, and was significative according to the qualities of the trees, may be seen, n. 2722; so in Isaiah, "Wickedness burneth as a fire, it shall devour the briars and thorns, and shall set on fire the entwinings of the forest," (ix. 18.) where briars and thorns denote falsity and lust, and the entwinings of the forest denote scientifics; again, "Jehovah of Sabaoth shall cut down the entwinings of the forest with iron, and Lebanon shall fall by a magnificent oak," (x. 34.) the entwinings of the forest denote scientifics, Lebanon denotes things rational; so in Jeremiah, "Lift up a sign towards Zion, because I bring evil from the north, and a mighty banding, the lion comes up from his thicket, and the destroyer of the nations is come forth from his place to make the land into a waste, thy cities shall be destroyed that there shall be no inhabitant," (vi. 6, 7.) where thicket denotes what is scientific, and by ascending thence into Divine mysteries, and making the land into a waste, is signified the ruination of the Church. The reason why scientifics are in the Word called thickets is, because they are respectively such, especially when under the influence of the love of self-love and the love of the world, and the principles of what is false, it is celestial and spiritual love which gives an orderly arrangement to the scientifics of the exterior memory, whereas self-love and the love of the world perverts order, and confound all things in the exterior memory, those things are not attended to by man, because he makes order to consist in a perception of order, good in evil, and truth in what is false, whereby these things are in a thicket; moreover, the things of the exterior memory, where scientifics have their shade, are respectively in a thicket, as in a shady forest, when compared with the things which are in the interior memory, where things rational have their shade; man cannot leave, during his shade in the body, how shady, opaque, and dark it is respectively in his exterior memory, for

he supposes at that time that all wisdom and intelligence is thence derived; but he will know in another life, when he comes into those things which belong to the interior memory, that in the exterior memory, which is proper to man whilst he lives in the world, there is nothing of the light of wisdom and intelligence, but that it is respectively dark, moderate, and perished, see n. 2168—2194.

2832. *By his horns.*—That hereby is signified with all power as to the truths of faith, appears from the signification of horns; there is continual mention made of horns in the Word, and wherever they are mentioned they signify the power of truth which is grounded in good, and in an opposite sense the power of what is false which is grounded in evil; in the present case they signify, that the spirituals, who are signified by reas, are entangled in the scientific natural mind with all power as to truth, and hence that they are deprived of the power of perceiving truths; for the more any one consults natural scientifics, and cleaves to them in his mind as to those things which are the truths of faith, so much the more he loses the light of truth, and with the light also the life of truth; every scientific person may be convinced of this experimentally, by observing how the case is with those who say that they cannot believe anything unless they conceive and comprehend it to be true by the things of sense, or by science; if such men be well examined as to their true quality, it will be found that they believe nothing at all, and moreover that nothing to them seems more wise than to attribute all and everything to nature; there are also several who say that they believe, although they do not comprehend, and nevertheless in accord with themselves reason, like others, from things of sense and science, concerning the truths of faith, whether they be so or not; these latter either possess a persuasion controlled by selfishness and the love of the world, or they do not believe at all; what their quality is, appears from their life; both the former and the latter are indeed in the Lord's spiritual Church, but they are not of the Church, for they who are of the Church are in the life of good, and have faith in truths; but the spiritual have faith in no other truths than those which have been impressed upon them from infancy, and which they have afterwards confirmed to themselves by doctrine or otherwise, such is the state of the spiritual, which state is here described by a reas withold in a thicket by his horns, see just above, n. 2831. That here signifies the power of truth which is grounded in good, appears from the following passage, "Thus are the hornednesses of their strength, and in thy good pleasure thou shalt crush our horns, because Jehovah is our shield, and the Holy One of Israel our King, My truth and My mercy shall be with him, and in My name shall his horn be exalted, and I will place his hand in the sea, and his right hand

in the rivers," (Psalm lxxvii. 17, 18, 24, 25 ;) where our horn and His horn manifestly denote the power of truth : the subject treated of in this passage is concerning the Lord's spiritual kingdom ; the Holy One of Israel our King denotes that Divine Truth is the Lord's ; that king denotes truth, and that the Lord's royal power is Divine Truth, may be seen n. 1673, 1738, 2015, 2069 : to place the hand in the sea and the right hand in the rivers, denotes that strength is in the sciences and knowledges of truth ; that hand and right hand denote strength, may be seen, n. 879 ; and that sea and rivers denote sciences and knowledges, n. 28, 2702 : again, " I will love thee, O Jehovah, my strength, Jehovah is my rock, and my defence, and my deliverer, my God, my rock wherein I enside, a stand, and horn of salvation," (Psalm cxviii. 1, 2 ; 2 Sam. xii. 2, 3 ;) where horn of salvation denotes truth as to power ; the expressions strength, rock, defence, God, and shield, are all significations of the power of truth : so again, " In Zion I will cause a horn to bud forth to David, I will dispose a lantern for mine anointed ; his crannies will I clothe with shame," (Psalm cxxviii. 17, 18 ;) speaking of the Lord, who is David, see n. 1888 ; horn denotes the power of truth, lantern the light of truth : so in Samucl, " My heart hath exulted in Jehovah, my horn hath exulted itself in Jehovah, my mouth is dilated against mine enemies, because I am glad in thy salvation : Jehovah shall give strength to his king, and shall exalt the horn of his anointed," (1 Sam. ii. 1, 10 ;) these words were spoken prophetically by Hannah, horn denotes the power of truth : so in Moses, " The first-horn of his an is honor to him, and his horns the horns of an unicorn, with them shall he push the people together to the ends of the earth," (Deut. xxxiii. 17 ;) these words are part of Israel's prophecy concerning Joseph, where the horns of an unicorn denote the great power of truth, as is evident also from what follows, that with them he shall push the people to the ends of the earth : in like manner in David, " Then shalt exalt my horn like that of an unicorn," (Psalm cxvi. 10 ;) and again, " Serve me, Jehovah, from the lion's mouth, and from the horns of the unicorns manner for me," (Psalm cxli. 21 ;) Divine truths are called the horns of unicorns by reason of their height ; hence mention is so often made of the horn being exalted, for exaltation signifies power from an interior principle ; that what is internal is expressed by what is high, may be seen n. 1738, 2148 ; so in Jeremiah, " The Lord hath cut off in anger every horn of Israel, He hath brought back His right hand from before the enemy," (Lam. ii. 3 ;) where to cut off every horn of Israel denotes a deprivation of truth which hath power, which is also signified by bringing back the right hand from before the enemy : so in Ezekiel, " In that day will I cause to grow the horn of the house of Israel, and I will give thee an opening of the mouth in the midst of them,"

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(Gen. 31 :) where to cause the horns of the house of Israel to grow denser to multiply the truths of the spiritual Church, which is Israel; the opening of the mouth denotes their confession: so in Habakkuk, "God shall come from Teman, and the Holy One from Mount Paran, His banner covered the heavens, and with His power the earth is filled, and His splendour shall be as the light. He And Horns out of His head, and there was the hiding of His strength," (ch. 3, 4 :) speaking of the Lord, where the expiations, He had horns out of His head, and there was the hiding of His strength, manifestly denote the power of truth, that Mount Paran is the Lord's Divine spiritual principle, or Divine Truth, may be seen, n. 5714, which also is splendour and light: the Divine Truth of the Lord's Humanity is thus denoted in the Revelation, "I saw, when he! in the midst of the throne, and of the four animals, a Lamb standing as it were slain, having seven Horns, which are the seven spirits of God sent forth into the whole earth," (v. 6 :) where seven horns denote holy or Divine truths: that seven denotes what is holy, may be seen, n. 716, 681; seven spirits sent forth into the whole earth are holy proceedings of the same truths. The horns of the altar signified nothing else but truth which has power, concerning which it is thus written in Moses, "Thou shalt make Horns upon the four corners of the altar, out of it shall be its horns," (Exod. xxv. 2, xxviii. 2 :) in like manner, "On the altar of incense, and that out of it should be Horns," (Exod. xxx. 2; xxviii. 24 :) that the altar was the principal representative of the Lord, and of the worship of Him, may be seen, n. 581; the altar was representative of His Divine Good, the horns were representative of His Divine Truth; that truth should be grounded in good was represented by this, that the horns should be cut of it, or out of the altar; that there is no other truth but what is grounded in good, may be seen n. 854, 1009, 1143, 1176, 2008, 2361, 2429; hence it is evident that horns in a genuine sense signify the power of truth which is grounded in good. That Aaron and his sons, when they were initiated into the ministry, should "take of the blood of a young ox, and put it on the Horns of the altar with the finger," (Exod. xix. 15; Levit. vii. 15 :) and that "Aaron should make an atonement on the Horns of the altar once in a year," (Exod. xxx. 16 :) and that "the priest, when he anointed, should offer a young ox, and should put of the blood on the Horns of the altar of incense," (Levit. ix. 9, 7 :) also that "the prince, when he anointed, should offer a burnt-offering, and the blood should be sprinkled on the Horns of the altar of the burnt-offering," (Levit. ix. 22, 24 :) in like manner, "If a soul should sin," (verses 22, 23, 24, of the same chapter :) and also when "the altar was expiated," (Levit. xvi. 18, 19 :) signified truths derived from good; for all sanctifications, inaugurations, and

expiations were effected by truths, because truths introduce to good, see n. 2820: that the horns of the altar signified truths which are grounded in good, may appear also from the Revelation, "The sixth angel sounded, and I heard *one voice from the four horns of the golden altar, which is before God,*" (ix. 13.) where the horns of the golden altar manifestly denote truths grounded in good, for thence comes a voice; that gold denotes good, may be seen, n. 1113, 1434, 1442, more especially a golden altar. So in Amos, "In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altar of Bethel, and the horns of the altar shall be cut off, and shall fall to the earth," (ii. 14.) by the horns of the altar being cut off, was signified that truths grounded in good should be no longer represented there; Bethel is Divine Good, it is therefore called the sanctuary of the king, and the house of the kingdom (Amos vi. 12). The anointing of kings with oil out of a horn (1 Sam. xii. 1, 10; 1 Kings i. 39); represented in like manner truths grounded in good; oil was good, see n. 886, but horns was truth; the executed royal power in an internal sense is such truth, see n. 1728, 2013, which has power. That horn in an opposite sense signifies the power of what is false which is grounded in evil, appears from the following passages, "O ye that rejoice in a thing of naught, saying, Have we not taken to us horns in our own strength," (Amos vi. 15.) where horns denote the power of what is false: so in Zechariah, "I lifted up mine eyes, and saw, and behold four horns, and I said to the angel that talked with me, What be these? and he said to me, These are the horns which have dispersed Judah, Israel, and Jerusalem; and Jehovah showed me four smiths, and I said, What come these to do? and He said, saying, These are the horns which have dispersed Judah, so that no man lifteth up his head, but these are come to terrify, and to cast down the horns of the Gentiles, of them that lift up the horn to the land of Judah to disperse it," (i. 18—21.) where horns denote the power of what is false, which wasteth the Church: so in Ezekiel, "Ye thrust with side and shoulder, and with your horns ye push all that are within, till ye have dispersed them abroad," (xviii. 21.) speaking of pastors, who seduce by false; horns denote the power of what is false, shoulder denotes all power, see n. 2085: so in Jeremiah, "Jehovah hath destroyed, and hath not spared, He hath made the enemy glad over thee, He hath exalted the horn of thine adversaries," (Lament. ii. 17.) again, "The horn of Moab is cut off, and his arm is broken," (xviii. 25.) where horn denotes a powerful falsity: so in Daniel, "I said to them that stood, Bow not, and do the wicked, Lift not up the horn, lift not up your horn on high, and speak not with a stiff neck, I will cut off all the horns of the wicked, the horns of the just shall be exalted," (Psalm lxxv. 4, 5, 10.) where the horns of the wicked denote

the power of what is false grounded in evil, and the horns of the just denote the power of truth grounded in good: as in Daniel, "There appeared a fourth beast, terrible and dreadful, exceedingly strong, having teeth of iron, it devoured and brake in pieces, and tread the residue under foot; it had ten horns. I was attentive to the horns, and lo! another little horn came up amongst them, and three of the former horns were plucked up by the roots from before it, and behold, eyes like the eyes of a man were in this horn, and a mouth speaking great things. I saw then, because of the vision of great words, which the horn spake. I was desirous of being certified concerning the fourth beast, and concerning the ten horns which were in his head, and concerning the other which went up, before which those fell, and concerning the same horn, as having eyes, and a mouth speaking great things: I saw that the same horn made war with holy things; and he said, To the fourth beast shall be the fourth kingdom on the earth, which shall be diverse from all kingdoms, and shall devour all the earth, and shall triumph it under foot, and bruise it; and to the ten horns, Out of the same kingdom ten kings shall arise, and another shall arise after them, which shall be diverse from the former, and he shall handle three kings, he shall speak words against the Most High, and shall wear out the saints, he shall sit after judgment," (ch. 7, 8, 11, 19—26.) the subject here treated of in an infernal sense is concerning the perverted state of the Church; the things which were here seen by Daniel, as a beast, teeth of iron, a horn in which were eyes, and horns that spake, and which made war with holy things, and that He spake against the Most High, signify the state of what is false and of heresies within the Church; that horns signify what is false, powerful, and prevalent, may appear from this single consideration, that eyes are attributed to them, that is, what is intellectual, see n. 2794, and that they spake even against the Most High; by kingdoms and kings are not signified kingdoms and kings, but doctrine of what is false, as may appear from their signification in the Word, in that they denote the doctrine of truth, and in an opposite sense the doctrine of what is false, see n. 1672, 2045, 2092, 2547. Again, in Daniel, "I saw, and behold, standing before the river a man which had two horns, but the horns were high, yet one was higher than the other, but the high one came up last; I saw the man passing with his horns towards the west, and towards the north, and towards the south, so that no beasts might stand before him, nor deliver out of his hand, whence he did according to his pleasure, and made himself great. Whilst I was attentive, behold a he-goat of the she-goats came from the west over the face of all the earth; this goat had a horn between the two eyes, he came to the man the lord of horns, and ran at him with the fury of his strength, smote him, and brake

His two horns, and there was no power in the ram to stand before him: afterwards the he-goat of the she-goats made himself exceedingly great, but when he grew strong, the great horn was broken, and there came up *four horns* instead thereof; presently out of one of them came forth *one little horn*, and grew exceeding towards the south, and towards the east, and towards the north, and grew to the host of the heavens, and cut down of the host, and of the stars, to the earth, and trampled upon them. The ram with two horns are the kings of Media and of Persia, the he-goat the king of Greece, *four horns* instead of one are four kingdoms out of a nation," (viii. 1 to the end,) the subject here treated of is an internal sense concerning the state of the spiritual Church, which is a ram, see a. 1880, and the state of that Church is described, how it successively declines and is perverted; the he-goat of the she-goats are those who are in faith separate from charity, or in truth separate from good, these are they who begin to exalt themselves against good, and at length against the Lord; the ram's horns are the truths of the spiritual Church both internal and external; the horns of the he-goat of the she-goats are truths which are degenerated successively into false systems; by kingdoms and kings are not here signified kingdoms and kings, but true and false systems, as was just now said, for the Word of the Lord in its essence does not treat about worldly and terrestrial things, but about spiritual and celestial; so in the Revelation, "There was seen another sign in heaven, behold a great red dragon, having seven heads, and ten horns, and on his heads seven diadems, and his tail drew the third part of the stars of heaven, and cast them to the earth," (viii. 3, 4,) and again, "I saw a beast ascending out of the sea, which had seven heads, and ten horns, and on his horns ten diadems, and on his heads the name of blasphemy; it was given to him to make war with the saints, and to overcome them. After this I saw another beast ascending out of the earth, which had two horns like unto a lamb," (viii. 1, 3, 7, 11,) and again, "I saw a woman sitting on a scarlet beast full of names of blasphemy, and she had seven heads and ten horns; it was Babylon the great; the seven heads are seven mountains, where the woman sitteth upon them, and the kings are seven; the ten horns are ten kings," (viii. 3, 4, 7, 9, 12, 13,) that by horns are here signified powers of what is false, in like manner as in Daniel may appear evident.

1883. *And Abraham went and took the ram.*—That hereby is signified their deliverance by virtue of the Lord's Divine Humanity, appears from the representation of Abraham, as denoting the Lord, in the present case as to the Divine Humanity; for when Jehovah, or the angel of Jehovah, speaks with Abraham, then Jehovah, or the angel of Jehovah, is the essential Divinity, and Abraham the Divine Humanity;

and from the signification of *run*, as denoting the spiritual, see n. 1836; hence it is evident, that by Abraham giving and taking the ram withheld in a thicket by his horns, is signified the deliverance of the spiritual by virtue of the Lord's Divine Humanity: that the spiritual could not possibly have been saved unless the Lord had come into the world, may be seen, n. 2651, 2714; and that they have salvation and deliverance by virtue of the Lord's Divine Humanity, n. 2716.

2654. *And offered him for a burnt-offering in the place of his son.*—That hereby is signified their sanctification and adoption, appears from the signification of offering for a burnt-offering, as denoting to be sanctified, see n. 2776; and from the signification of the expression, "In the place of his son," as denoting to be adopted, namely, by the Lord's Divine Humanity, which here is Abraham, see n. 2653. The adoption of the spiritual is thus described in John, "I am the vine, ye the branches, he that abideth in Me, and I in him, the same beareth much fruit, because without Me ye can do nothing," (iv. 5.) that vine is the spiritual Church, may be seen, n. 1680.

2655. *Verses 1-4. And Abraham called the name of that place, Jehovah shall see, which is said at this day, In the mountain Jehovah shall see. Abraham called the name of that place,* signifies the quality of their state by virtue of the Lord's Divine Humanity: *Jehovah shall see,* signifies the Lord's providence: *which is said at this day,* signifies perpetual: *In the mountain Jehovah shall see,* signifies charity, by which it is provided of the Lord that they may be saved.

2656. *Abraham called the name of that place.*—That hereby is signified the quality of their state, that is, of the spiritual, by virtue of the Lord's Divine Humanity, appears from the signification of calling a name, as denoting to know the quality of a thing, see n. 144, 148, 175-4, 1826, 2009; and from the signification of place, as denoting state, see n. 1273-1277, 1279-1281, 2625; and from the representation of Abraham, as denoting the Lord as to the Divine Humanity, see n. 2625; hence it is evident, that by Abraham calling the name of that place, is signified the quality of the state of the spiritual by virtue of the Lord's Divine Humanity. That the spiritual are saved by the Lord's coming into the world, was shown above, n. 2651, 2714; and that they have dissemination from the Lord's Divine Humanity, n. 2716; and that it is provided that they are saved who are principled in the faith of charity, that is, in charity, follows in this verse; this is the state which is signified by those words.

2657. *Jehovah shall see.*—That hereby is signified the Lord's Providence, appears from the signification of seeing, when it is said of Jehovah or the Lord, as denoting to foresee and to provide, see n. 2607; that Jehovah is the Lord, may be seen, n.

1943, 1736, 2116, 2329. In the literal sense it is the designation of a place, but in the internal sense it is the quality of a state which is described; for times and spaces have relation merely to nature, whereas when the sense of the letter of the Word passes from nature into heaven, the natural idea thereof altogether perishes, and becomes a spiritual idea corresponding thereto.

2438. *What is said to-day.*—That hereby is signified perpetual, appears from the signification of to-day in the Word, of which we shall proceed to speak: we sometimes read in the Word this expression, *Even to that day*, or *to to-day*; as above, "This is the father of Noah, *even to this day*, and the father of Aram, *even to this day*," (Gen. xii. 37, 38.) and again, "The name of the city is Bozrah, *even to this day*," (Jer. 25.) and again, "The sons of Israel cut not out the stone of what is put out, which is upon the hollow of the thigh, *even to this day*," (Isai. 52.) and again, "This is the stone of Rachel's sepulchre, *even to this day*," (Gen. 28.) and again, "Joseph made it a statute, *even to this day*," (Gen. 50.) which expressions in an historical sense have respect to the time when Moses lived, but in an internal sense, by *the day*, and by *to-day*, is signified the perpetuity and eternity of a state; *that day* denotes state, may be seen, n. 23, 397, 468, 508, 509; so likewise *to-day*, which is the time present; that which has relation to time in the world, is eternal in heaven, and in order that this might be signified, *to-day* is added, or *to this day*, although it appears to those who are in the historical sense as if the expressions involved nothing besides; in like manner it is said in other places in the Word, as Joshua ii. 9; vi. 25; vi. 26, Judges i. 21, 26; and in other places. That *to-day* signifies what is perpetual and eternal, may appear from David, "I will declare the decree, Jehovah hath said unto me, Thou art my son, *to-day* have I begotten thee," (Psalm ii. 7.) where *to-day* manifestly denotes what is eternal: again, "For ever, O Jehovah, Thy Word is settled in the heavens, Thy truth is to generation and generation; Thou hast established the earth, and it standeth, according to Thy judgments they stand *to-day*," (Psalm cxx. 33—34.) where also *to-day* manifestly denotes what is eternal: so in Jeremiah, "Before I formed thee in the belly, I knew thee, and before thou camest forth from the womb, I sanctified thee, I have given thee a prophet to the Gentiles, I have *this day* (to-day) set thee over nations and over kingdoms; and I have given thee *to-day* for a defenced city, and for an iron pillar, and for walls of brass," (J. 1, 10, 16.) speaking of Jeremiah in the sense of the letter, but of the Lord in the internal sense; I have set thee *this day*, or *to-day*, over nations and over kingdoms, and I have given thee *to-day* for a defenced city, denotes from eternity, for nothing can be profited of the Lord but

what is eternal. So in Moses, "Ye are standing to-day all of you before Jehovah your God, to pass over into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God maketh with thee to-day, that he may appoint thee to-day for a people to Himself, and He Himself will be to thee for a God; and indeed not with you only, but with those who stand here with you to-day before Jehovah your God, and with those who are not with you to-day," (Deut. xiii. 10, 12—15;) where in the sense of the letter to-day is the time present when Moses spoke to the people, but nevertheless that it implies the time to come and for ever, may appear from this consideration, that to establish a covenant with any one, and with those who are there, and those who are not there, implies somewhat perpetual, which perpetuity is meant in the interval sense. That daily and to-day signify what is perpetual, appears also from the sacrifice which was offered every day, and which, by reason of the signification of day, of daily, and to-day, was called the continual or perpetual sacrifice (Numb. xviii. 1, 28; Dan. vii. 13, xi. 31; iii. 15). This appears still more evident from the manna, which rained from heaven, concerning which it is thus written in Moses, "Because I cause to rain bread from heaven, and the people shall go forth, and shall gather the thing day by day, and there shall not be left of it in the morning. What they left to the morning produced worms and stank, except what was gathered on the day before the sabbath," (Exod. xvi. 4, 16, 30, 33;) the reason of this was, because manna signified the Lord's Divine Illumining, see John vi. 31, 32, 49, 50, 58; and whereas the Lord's Divine Humanity signified celestial food, which is no other than love and charity, with the good things and truths of faith, this food in the heavens is given to the angels every moment by the Lord, consequently for ever and to eternity, see n. 2483; this also is what is meant in the Lord's Prayer by this petition, "Give us to-day our daily bread," (Matt. vi. 11; Luke xi. 3;) that is, every instant to eternity.

2832. *In the mountains Jehovah shall are.*—That hereby is signified charity, whereby it is provided of the Lord that they, namely, the spiritual, may be saved, appears from the signification of mountains, as denoting love and charity, see n. 795, 796, 1480; that Jehovah shall are, denotes the Lord's providence, or what is provided by the Lord, was shown just above, n. 2826; it is here said charity and not love, on account of the difference there is between charity and love, see n. 2023. That the spiritual are saved by charity, not by faith separate from charity, is plain from many passages in the Word: the one in regard to charity and faith is this; charity without faith is not genuine charity, and faith without charity is not faith; so order that charity may exist there must be faith, and in order that faith may exist there must be charity, but charity is the very essence,

for the seed, which is faith, cannot be implanted in any other ground; the celestial marriage, that is, the Lord's kingdom, is derived from the conjunction of charity and faith mutually and reciprocally; faith unless implanted in charity is mere science, for it enters no further than the memory, inasmuch as there is no affection of the heart which receives; it becomes intelligence and wisdom when it is implanted in charity, that is, in the life: charity without faith, such as it is with infants and the well-disposed Gentiles, is only ground wherein faith is implanted, if not in the life of the body, yet in another life, see n. 1840, 1840, 1850—1859, 1843, 1859—1864.

1840. Verses 15, 16. *And the angel of Jehovah cried to Abraham a second time out of heaven, and said, In Myself have I sworn, saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine only one.* The angel of Jehovah cried to Abraham a second time out of heaven, signifies the consolation of the Lord still greater from the Divinity: and said, *In Myself have I sworn, saith Jehovah*, signifies irrevocable confirmation from what is Divine: *because thou hast done this word*, signifies the thing transacted: *and hast not withheld thy son, thine only one*, signifies the union of the humanity with the Divinity by the last degree of temptation.

1841. *The angel of Jehovah cried to Abraham a second time out of heaven.*—That hereby is signified the consolation of the Lord still greater from the Divinity, appears from the signification of crying out of heaven, as denoting to console; and from the signification of the angel of Jehovah, as denoting the Lord's essential Divinity, see above, n. 2801, where the same words occur: the reason why it is here said a second time is, because the consolation was greater: the first consolation is contained in verses 12—14, where the subject treated of is concerning the Divine providence, that they of the human race who are called spiritual should be adopted; the other consolation, which was greater, is contained in verses 17, 18, which follow, namely, that that the spiritual should be multiplied as the stars of the heavens, and as the sand on the sea-shore: and that not only they should be saved, but likewise all who are precepted in good: these things were agreeable to the Lord's love, wherefore from them He had consolation; there is no consolation to any one but those things which are agreeable to his love.

1842. *And he said, In Myself have I sworn, saith Jehovah.*—That hereby is signified irrevocable confirmation from the Divinity, that is, respecting the things which follow, may appear from the signification of saying, "In Myself have I sworn, saith Jehovah," which words imply confirmation, and indeed from the Divinity, that is, from Himself, the Divinity originating solely in Himself can confirm, and what it confirms is irrevocable because eternal truth; whatever Jehovah or the Lord speaks is

truth eternal, see Matt. xlv. 33, far from Him the case of truth ceases; but the reason why He confirms as it were with an oath, as in this and other passages of the Word, is not that it may be more true, but it is on account of those to whom it is spoken, who are such that they do not receive Truth Divine unless it be thus confirmed, for they have no other idea of Jehovah or the Lord than as of man, who can say and unsay, as frequently occurs in the Word in the literal sense, when yet it is otherwise in the internal sense: that Jehovah or the Lord never confirms anything by an oath, may be obvious to every one, but when the eternal Divine Truth, and the confirmation thereof, descend to men of such a character, they are changed into what resembles an oath; the case in this respect is like that of the descending fire and smoke which appeared on Mount Sinai before the eyes of the people, when Jehovah or the Lord descended (Exod. xix. 18; Deut. iv. 11, 15; v. 23—25), His glory in heaven, yea His eternal mercy, thus appeared before the people who were principled in evil and the false, see v. 1861; and the case is similar in regard to many things which are recorded as spoken and done by Jehovah in the Word: hence it may appear, that this expression, “I have sworn in Myself, saith Jehovah,” is significative of an irrevocable confirmation from the Divinity. That to swear, when it is said of Jehovah, signifies to confirm with men of such a character, may appear from several other passages in the Word, as in David, “Jehovah remembereth for ever His covenant, the Word which He commanded to a thousand generations, which He established with Abraham, and His oath unto Isaac,” (Psalm cx. 5, 6); the same in respect to covenant is the case as in respect to oath, in that Jehovah or the Lord never establishes a covenant with men, but when the subject treated of is concerning a conjunction by love and charity, it is also actually exhibited as a covenant, see v. 1863: again, “Jehovah hath sworn, and hath not repented, There are a priest for ever according to My word, Melchizedek,” (Psalm cx. 4) speaking of the Lord, where Jehovah swearing denotes irrevocable confirmation from the Divinity, that is, that it is eternal truth: again, “I have made a covenant with mine elect, I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to generations and generation,” (Psalm lxxix. 3, 4) speaking also of the Lord; where to make a covenant with the elect, and to swear unto David, denotes irrevocable confirmation or an eternal truth: David denotes the Lord, see v. 1868; to make a covenant has respect to the Divine Good, to swear has respect to the Divine Truth: again, “My covenant will I not break, and I will not change the declaration of My lips, once have I sworn in My Jehovah, if I lie unto David,” (Psalm lxxix. 34, 35,) where David also denotes the Lord; covenant likewise in this

passage denotes the Divine Good, the declaration of the lips denotes the Divine Truth, and this by reason of the marriage of good and truth, which is in every part of the Word, see a 483, 703, 801, 2512, 2712: again, "*Jehovah hath sworn to David the truth, from which he will not recede, of the fruit of thy belly will I set upon the throne for thee, if thy sons will keep My covenant, and My testimony, which I teach them,*" (Psalm cxviii. 11, 12;) where Jehovah swearing the truth to David manifestly denotes the confirmation of eternal truth, wherefore it is said, "*From which He will not recede,*" that by David is meant the Lord, as shown above; nevertheless, an oath was made to David, inasmuch as he was such that he believed it to be confirmed respecting himself and his posterity, for David was principled in the love of himself and of his posterity, and hence he believed that the oath had respect thereto, viz., that his seed should be established for ever, and his throne to generation and generation, when yet this was spoken of the Lord. So in Isaiah, "*The waters of Noah are this to Me, that I have sworn that the waters of Noah shall not pass any more over the earth, so have I sworn that I will not be angry with thee,*" (Is. 54;) where to swear denotes to make a covenant and to confirm by an oath; that it was a covenant and not an oath, may be seen, Gen. ix. 11: again, in the same prophet, "*Jehovah hath sworn, saying, Surely as I have thought, so shall it be,*" (Is. 24;) again, in the same prophet, "*Jehovah hath sworn by His right hand, and by the arm of His strength,*" (Is. 48;) so in Jeremiah, "*Hear the Word of Jehovah all Judah, that dwell in the land of Egypt, Behold, I have sworn by My great name, with Jehovah, that My name shall be no longer named in the mouth of any man of Judah, saying, The Lord Jehovah truth is all the land of Egypt,*" (Jer. 22;) again, in the same prophet, "*In Myself have I sworn, with Jehovah, that Babel shall be a destruction,*" (Jer. 23;) again, in the same prophet, "*Jehovah hath sworn by the length of Jacob, I will not forget any of their deeds,*" (Jer. 7.) In these passages, by Jehovah's swearing by His right hand, by His great name, by Himself, by His word, by His holiness, by the length of Jacob, is signified confirmation which is in Jehovah or the Lord; confirmation from Jehovah cannot possibly be given but out of Himself; the right hand of Jehovah, the great name of Jehovah, the word of Jehovah, the holiness of Jehovah, the length of Jacob, signify the Lord's Divine Humanity, whereby was confirmation. By Jehovah or the Lord swearing to give the land to Abraham, to Isaac, and Jacob, or their posterity, is an internal sense, is signified confirmation

that he would give the heavenly kingdom to those who are principled in love and truth towards himself; these are they who are meant in the internal sense of the Word by the sons and posterity of Abraham, Isaac, and Jacob, or the fathers; which was also actually represented by this, that the land of Canaan was given to their posterity, and that the Church at that time with them represented the Lord's celestial kingdom, as did also the land itself; that land (or earth) and the land of Canaan, in an internal sense, is the Lord's kingdom, may be seen, n. 1433, 1437, 1607; hence it is that it is said in Moses, "That ye may prolong days upon the ground which Jehovah swore to your fathers, to give them, and to their seed, a land flowing with milk and honey; that your days may be multiplied, and the days of your sons, upon the ground which Jehovah swore to your fathers, to give them, according to the days of the heavens upon the earth," (Deut. vi. 8, 21;) from these passages then it may appear that Jehovah's swearing was representative of confirmation, and this irrevocable, as is still more evident from Isaiah, "In Myself have I sworn, the Word of righteousness hath gone forth from My mouth, and shall not return, that unto Me every knee shall bow, every tongue shall swear," (Isa. 45.) Moreover, it was required of those who were of the Jewish representative Church, when they confirmed covenants by an oath, in like manner when they confirmed vows, and also promises, and likewise bonds of recognition, that they should swear by the name of Jehovah; the reason why this was required of them (although it was only permitted), was, that hereby also the confirmation of the internal man might be represented; so that oaths in the name of Jehovah at that time, like other things, were representative; that this was required, that is, permitted, appears from the following passages, "Thou shalt fear Jehovah thy God, and shalt serve Him, and shalt swear by His name, ye shall not go after other gods," (Deut. vi. 13, 14;) again, "Thou shalt fear Jehovah thy God, thou shalt serve Him, and to Him shalt thou cleave, and shalt swear by His name," (Deut. x. 20;) so in Isaiah, "He who blasphemeth himself in the earth shall bless in the God of truth, and he who sweareth in the earth shall swear by the God of truth," (Isa. 45.) and in Jeremiah, "If thou wilt return, O Israel, with Jehovah, thou shalt return to Me, and if thou wilt put away abominations from My face, thou shalt not stagger, and never thou, Jehovah dwells in truth, in judgment, and in justice," (Jer. 1. 2.) Again, in the same prophet, "If in hearing they will learn the ways of My people, to never by My name, and they shall be built in the midst of My people," (Jer. 16.) That they also swear by the name of Jehovah, or swear to Jehovah, appears from the following passages, "Hear ye this, O house of Jacob, called by the name of Israel, and have come forth from the waters of Judah, that

swear by the name of Jehovah, and have made mention of the God of Israel, not in truth, and not in righteousness," (Isaiah xlviii. 1.) Again, in the same prophet, "In that day shall there be five cities in the land of Egypt, speaking with the lips of Canaan, and swearing to Jehovah of Zebaoth," (Isa. 18.) So in Joshua, "The princes of the congregation swear to the Gibeonites, by Jehovah the God of Israel;" (Is. 18, 19.) hence it appears that it was permitted them to swear by the name of Jehovah, or by Jehovah: but it is evident that this was nothing else but representative of the confirmation of the internal man; it is well known, however, that internal men, that is, such as have consciences, have no need to confirm anything by an oath, neither do they use such confirmation, being assured as it is they can indeed say, and with some sort of asseveration, that a thing is true, and they can confirm the truth by reasons, but they cannot swear that it is so, inasmuch as they have an internal bond, that is, of conscience, with which they are bound, and to asseverate thereto an external bond, such as an oath is, appears like questioning their veracity and uprightness of heart; an internal man also is such that he loves to speak and act from freedom, and not from compulsion, for the internal with such a person compels the external, but not the contrary; therefore they who have consciences do not swear, and still less they who have a perception of what is good and true, that is, celestial men; these latter do not even confirm anything by reasonings with themselves, and amongst themselves, but only say that it is so, or that it is not so, see n. 302, 303, 3715, wherefore these are still farther removed from an oath; it is for this reason, and because oaths were amongst the representatives which were to be abolished, that the Lord teaches not to swear at all, in these words in Matthew, "Ye have heard that it hath been said, Thou shalt not forswear thyself, but shalt perform to the Lord these oaths: but I say unto you, Thou shalt not swear at all, neither by heaven, because it is the throne of God; neither by the earth, because it is His footstool; neither by Jerusalem, because it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your discourse be, Yea, yea; Nay, nay, for whatsoever is beyond this is of evil," (v. 33—37.) by these words is meant, that men ought not in anywise to swear by Jehovah, nor by anything which is of Jehovah or the Lord.

2843. *Because thou hast done this word.*—That hereby is signified a thing transacted, appears without explanation.

2844. *And hast not withheld thy son, thou only son.*—That hereby is signified the union of the humanity with the Divinity by the last degree of temptation, appears from what was said above, n. 2827, where the same words occur, except that it is

not have said *from Me*, by which is signified that a still further union would be effected; that a still further union of the Lord's Human Essence with His Divine was effected, even till it became full and complete, may be seen, a. 1061, 2633.

2843. Verse 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore: and thy seed shall inherit the gate of these enemies. That in blessing I will bless thee, signifies fructification from the affection of truth: in multiplying I will multiply, signifies the derivations of truth thence: thy seed, signifies the spiritual, who, being principled in the good of faith, are saved by virtue of the Lord's Divine Humanity: as the stars of the heavens, signifies a multitude of the knowledges of good and truth: and as the sand which is upon the sea-shore, signifies a multitude of corresponding sciences: and thy seed shall inherit the gate of these enemies, signifies that charity and faith should succeed in the place before possessed by what is evil and the false.*

2844. *In blessing, I will bless thee*—That hereby is signified fructification from the affection of truth, appears from the signification of blessing, as denoting to enrich with celestial and spiritual good, see a. 981, 1026, 1423, 1432, in the present case to fructify from the good of faith, or, what is the same thing, from the affection of truth, because the subject treated of is concerning the spiritual. It is here said from Jehovah to Abraham, *In blessing I will bless thee*, and by Abraham is represented the Lord as to His Divine Humanity, as shown in this chapter; the Lord Himself could not be blessed, because He is blessing itself, but He is said to be blessed, when according to His love there is an abundance of those who are saved, wherefore in the internal sense such are here signified, as also appears from what immediately follows: it is here called fructification, because fructification is spoken of affection, whereas multiplication, which follows, is spoken of the truths thence derived.

2847. *And in multiplying I will multiply*—That hereby are signified the derivations of truth thence, appears from the signification of multiplying, as being said of truth, in the present case therefore denoting the derivations of truth from affection, as was just now observed, that to fructify is spoken of good, and to multiply of truth, may be seen, n. 43, 56, 913, 983.

2848. *Thy seed*—That hereby are signified the spiritual, who, being principled in the good of faith, are saved by virtue of the Lord's Divine Humanity, appears from the signification of seed, as denoting faith grounded in charity, concerning which, see a. 1026, 2647, 2650, 2651, or, what is the same thing, denoting those of the human race who are principled in faith grounded in charity, that is, the spiritual; these also are called by the Lord seed, and the sons of the Kingdom in Matthew,

"He who soweth good seed is the Son of Man, but the seed are the sons of the kingdom," (mat. 13, 38.)

2840. *As the stars of the heavens.*—That hereby is signified a multitude of the knowledges of good and truth, appears from the significances of stars, as denoting the knowledges of good and truth, see n. 1808, 2405. The spiritual are those who in the Word throughout are compared to stars, and thus from the knowledges of good and truth which they possess, but not so the celestial, inasmuch as they have not knowledges but perceptions; and moreover inasmuch as stars enlighten the night, for the light which the spiritual enjoy is a sort of nocturnal light, such as is from the moon and the stars, in respect to the diurnal light which the celestial enjoy: that the spiritual are respectively in an eternal principle, may be seen, n. 1045, 2708, 2715.

2850. *And as the sand which is upon the seashore.*—That hereby is signified a multitude of corresponding scientifics, appears from the signification of sea, as denoting scientifics in general, or their gathering together, see n. 28, 5130; and from the signification of sand, as denoting scientifics in particular; scientifics are compared to sand, because the little stones of which sand consists, so as internal sense, are scientifics, see n. 414, 1206; mention is here made of a double multiplication, viz., as the stars of the heavens, and as the sand of the seashore, because stars, or knowledges, have relation to the rational principle, but the sand of the seashore, or scientifics, to the natural principle; when the things appertaining to the rational man, that is, the goods and truths of knowledges, agree with the things of the natural man, that is, with scientifics, so as to make one, or mutually to confirm each other, then they correspond, in the correspondence the Lord reduces the rational and natural minds of man, when he regenerates him, or makes him spiritual: it is from this ground that mention is here made both of the stars of the heavens, and of the sand of the seashore, otherwise it would have been sufficient to have mentioned only one.

2851. *And thy sword shall inherit the gate of thine enemies.*—That hereby is signified that charity and faith should succeed in the place before possessed by evil and what is false, appears from the signification of inheriting, as denoting to receive the Lord's life, see n. 2328; in the present case denoting to succeed, because when charity and faith are in the place before possessed by evil and by what is false, then the Lord's life succeeds; and from the signification of sword, as denoting charity and faith, see n. 1025, 1447, 1610, 1941; and from the signification of gate, of which we shall speak presently; and from the signification of enemies, as denoting evil and false, or, what is the same thing, those who are in evil and false, who are expelled by enemies and flee in the internal sense of the Word,

As to what concerns the signification of *gate*, it is to be observed, that in general with every man there are two gates, one leads to hell, which is open to evils and falses therein originating; in this gate are infernal genii and spirits: the other gate leads toward heaven, and is open to goodnesses and truths therein originating, and in this gate are angels; thus there is a gate which leads to hell and a gate which leads to heaven: the gate of hell is open to those who are principled in what is evil and false, in which case, through streaks only in all directions upwards there enters somewhat of light from heaven, whereby they are enabled to think and reason; but the gate of heaven is open to those who are principled in good and truth thence derived: for there are two ways which lead to man's rational mind, a superior or internal way, whereby good and truth from the Lord enter, and an inferior or external way, whereby evil and what is false enter underneath from hell; the rational mind itself is in the middle point to which these two ways lead; this mind, by reason of the goodnesses and truths which are therein, is in the Word compared to a city, and in consequence of being so compared and called, it has gates allotted it, and is everywhere described as subject to be besieged and assailed by enemies, that is, by wicked genii and spirits, whilst angels from the Lord, that is, the Lord, defends it; infernal genii and spirits, with evils and falses, can come no further than to the inferior or external gate, and in masses into the city, for if they could come into the city, or into the rational mind, all would be over with man; but when they come so far that they seem to themselves to have mastered the city, then it is that, so that good and truth from heaven no longer flow into it, only as was observed, somewhat through streaks round about; hence it is that persons in this situation have no longer anything of charity or anything of faith, but place good in evil, and truth in what is false; hence also it is that such are no longer truly rational, although they seem to themselves to be so, see n. 221-4, 22-44; and hence it is that they are called dead men, although to themselves they seem to live more than others, see n. 80, 290; and this is in consequence of the gate of heaven being closed; that it is closed with persons of such a character, appears manifestly and is plainly perceived in another life; and it is so plainly perceived on the other hand, that the gate of heaven is opened to those who are principled in good and truth: as to what particularly concerns the gate of entrance spoken of in this verse, it is to be observed, that this gate is with man in his natural mind, and when he is altogether a natural man, or unregenerate, then evils and false principles possess it, or, what is the same thing, evil genii and spirits flow into it with the hosts of evil and the persuasions of what is false, see n. 687, 697, 1006; but when man becomes spiritual or is regenerated, then evils

and false principles, or, what is the same thing, wicked goals and spirits, are driven away from that gate, or from that mind, and when they are driven away, goodnesses and truths, or charity and faith, take their place, which is signified by the words, "The seed shall possess the gate of these countries," this is effected in particular with every individual man during regeneration, and in like manner in another life with those who come into the Lord's kingdom; the same is effected also in general, or in the Church, which consists of several individuals: this was represented by the children of Israel driving out the nations from the land of Canaan, which circumstance in a literal sense is meant by the expression, "The seed shall inherit the gate of these countries," but in an internal sense is signified what has been said above: it was from this ground that so important thence it was customary to use this expression in blessing those who were joined together in marriage, as it is also evident from the blessing of Leah, when her sister Rebecca went betrothed to Isaac, "O our sister, be thou for thousands of myriads, and may thy seed inherit the gate of thy sisters," (Gen. xxix. 10.) That such things are signified in the Word by the gate of wisdom or science, may appear from the following passages, "I will kill thy root with famine, and will slay thy remains; *David, O gate, cry, O city, thou whole Philistia are melted, because smoke cometh from the north,*" (Isaiah xiv. 22, 21 & where to kill the root with famine, and to slay remains, denotes to take away goodnesses and truths which were stored up in the interiors by the Lord; that those things are remains, may be seen, n. 468, 520, 560—562, 661, 798, 1180, 2294; gate denotes the passage to the interior or rational mind; city denotes the mind itself, or goodnesses and truths therein, see n. 408, 2368, 2450, 2451, 2719; Philistia denotes the sciences of the knowledge of faith, or, what is the same thing, those who are perverted in the science of those knowledges, but not in the good things of faith, see n. 1197, 1198; smoke from the north denotes the false principle which is from hell; that smoke is the false principle originating in evil may be seen, n. 1840; again, in the same prophet, "The city of captivities shall be broken, every house shall be shut up from entering in; a cry over the wine in the streets, all gladness shall be desolated, the joy of the earth shall be banished, what remains in the city shall be desolation, and the gate shall be smitten with castiles, for thus shall it be in the midst of the earth, in the midst of the people," (Isa. 10—13 & the city of captivities which shall be broken denotes the human mind in that it is deprived of truth, the shutting of every house denotes that it is without good; that house is good, may be seen, n. 2223, 2224; a cry over wine in the streets denotes the state of what is false, that cry is spoken of what is false, may be seen, n. 2840; that wine is truth, con-

coming which there is a cry that it is not, see n. 1371, 1799, that the streets are what lead to truths, see n. 2286, *gladders* which is denoted a spoke of truths, the joy of the earth which is denoted is spoken of goodness; hence it is evident what is signified by this, that what remained in the city should be desolate, and that the gate should be witten with variation; the gate is said to be witten when nothing but evils and falses have rule. So in Jeremiah, "The ways of Zion do mourn, so that they come not to the appointed festival, *all her gates are desolate*, her princes grieve, her virgins are anxious, and it is bitter to her, her enemies are because the land, her foes are exalted, because Jehovah hath afflicted with anxiety, on the multitude of her transgressions, her infants have gone away captive before the enemy;" (Jer. l. 4, 5;) *the ways of Zion do mourn* denote that there were no longer any truths grounded in good; that ways are truths, may be seen, n. 182, 627, 2282; all her gates desolate denotes that all the passages were possessed by falses, the enemies becoming the land denote that evils had rule: again, in the same prophet, "Jehovah hath made the outwork to mourn, and the wall of the daughter of Zion, they languish together, *her gates are sunk into the earth*, He hath destroyed and broken her bolts, her kings and her princes are amongst the Gentiles: the law is not, even the prophets have not found vision from Jehovah; all these enemies have opened their mouth upon thee, they have hired and gnashed with the tooth, they have said, We have swallowed her up, certainly this is the day which we have waited for, have found, have seen," (Jer. x. 4, 5, 16;) where the gate sunk into the earth denotes that the natural mind was scared upon by evils and falses; her kings and princes being amongst the Gentiles denote that truths were immersed in evils; that king denotes truth in general, see n. 1072, 1718, 2015, 2069, that princes are primary truths, see n. 1480, 2069; that Gentiles (nations) are evils, see n. 1269, 1290, 1819, 1868, 2266. So in Moses, "A nation from afar, from the extremity of the earth, shall strive thee in all thy gates, in thy whole land, thou shalt drive away stricken thee," (Deut. xxviii. 42, 53;) speaking of the curses denounced against the people, if they did not continue steadfast in the commandments and statutes; a nation from afar, from the extremity of the earth, in an internal sense denotes evils and falses, or those who are principled in what is evil and false; to strive in all the gates denotes the striving up of every passage for good and truth. So in Nahum, "Behold thy people are women in the midst of thee, *the gates of thy land are open with opening to thy foe*, the fire devours thy holies, draw out for thyself waters of a cistern, strengthen thy fortifications, enter into the mire, and tread pitch, make strong the brick-kiln," (N. l. 13, 14;) the gates of the land being open to

flow denotes that evils possess the place where goodnesses should be. So in the book of Judges, "Ways have ceased, and they have gone in paths, they have gone in winding paths, villages have ceased in Israel, he hath chosen new gods, there were the gates assaulted, was there a shield seen, or spear among forty thousand in Israel," (x. 6—8,) the prophetic [song or translation] of Deborah and Barak; to assault the gates denotes the assaulting goodnesses and truths. So in David, "The maintenance of the gate conceive thoughts against Me, they that drink strong drink make melody," (Psalm lxx. 12) where the maintenance of the gate denotes evils and falses, also internal. So in Ezekiel, "In the visions of God I was led to the door of the inner gate looking towards the north, where I saw the abominations of the house of Israel. I also was led to the door of the gate of the house of Jehovah looking towards the north, where were also abominations," (xvii. 3, 6, 14, 15) the door of the inner gate looking towards the north denotes the place where were interior falses, the door of the gate of the house of Jehovah denotes the place where were interior evils; that there are interior falses and evils, and that there is an interior sphere wherein are such spirits and genii, may be seen, v. 2120—2124. So in David, "Lo, was the possession of Jehovah, the fruit of the belly a reward, as weapons in the hand of a strong one, so are the sons of first-fruits; blessed is the man who hath filled his quiver from them, they shall not be ashamed, because they shall speak with the enemies in the gate," (Psalm cxviii. 3—5) to speak with enemies in the gate denotes not to fear evils and falses, consequently not to fear hell: so in Isaiah, "In that day shall Jehovah of Zebaoth be for a spirit of judgment to him that sitteth for judgment, and for strength to them that have the battle to the gate, and also there are women with wine, and are with strong drink," (xxviii. 5—7) again, in the same prophet, "They shall be cut off that cease war to sin by word, and they lay a snare for him that saith in the gate, and cease the just one to turn aside to a thing of naught," (xxix. 20, 21) again, in the same prophet, "Blow Wind up the quiver in the chariot of a man, and horseman, Kir made naked the shield, and the choice of thy valleys was full of chariots and horsemen, they are themselves at the gate, and he looked in that day to the army of the house of the forest," (xxxi. 6—8) So in Jeremiah, "Judah hath mourned, and her gates have been grieved, they are black to the earth, and the cry of Jerusalem is gone up, the great ones have sent the little ones to the waters, they have come to the pits, and have not found waters," (xli. 1—3) again, in the same prophet, "The elders have ceased from the gate, the youths from their noise," (Lam. v. 14) from these passages it may appear what is signified by the gate of enemies, that is, hell, or infernals, who continually assault good-

words and truths, and whose habitation is with man, as was said, in his natural mind; but when man is such as to admit goodness and truths, consequently angels, then the infernals are driven away by the Lord from their habitation, and when they are driven away, the gate of heaven, or heaven itself, is opened; this gate is also frequently mentioned in the Word, as in the following passages, "A song in the land of Judah, we have a strong city, salvation will set walls and outworks; open ye the gates, and the righteous nation shall enter, that keepeth faithfulness," (Isaiah xvi. 1, 2.) again, in the same prophet, "Thus saith Jehovah to His anointed Cyrus, whose hand I have taken hold of, to open the nations to go down before him, and I will open the doors of kings, to open before him vessels, and the gates shall not be shut; I will go before thee, and make the crooked things straight, I will break in pieces the gates of brass, and cut in sunder the bars of iron," (Isa. 45, 1, 2.) Again, "The sons of the stranger shall build thy walls, and their kings shall minister unto thee, they shall open thy gates continually, they shall not be shut day and night, violence shall no more be heard in thy land, wasteness and breaking to pieces in thy borders, and thou shalt call salvation thy walls, and thy gates praise," (Isa. 60, 11, 18.) Again, "Pass through, pass through the gates, prepare a way for the people, make level, make level the path, say to the daughter of Zion, Behold thy salvation cometh," (Isa. 40—42.) So in Micah, "They shall pass through the gate, and they shall go forth thereby, and their king shall pass through before them, and Jehovah is their beginning," (Ja. 48.) So in David, "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in war; lift up your heads, ye gates, and be ye lifted up, ye everlasting doors," (Psalm xlv. 7—10.) Again, "Celebrate Jehovah, O Jerusalem, praise the God, O Zion, because He openeth the doors of thy gates, He bleareth thy children in the midst of thee," (Psalm cxviii. 18, 19.) Hence it is evident that the gate of heaven is where the angels are with man, that is, where the influx of good and truth from the Lord is; consequently, that there are two gates, as was said: concerning these two gates the Lord thus speaks in Matthew, "Enter ye in by the strait gate, because wide is the gate and broad the way which leadeth to destruction, and many there be that enter thereby; because strait is the gate and narrow the way which leadeth to life, and few there be that find it," (Mat. 7—14; Luke xii. 32, 34.) Moreover the gates to the New Jerusalem, and the gates to the New Temple, are much treated of in Ezekiel, and also in the Revelation, by which gates nothing else is meant but the passage to heaven; concerning these gates, see Ezekiel xl. 6—16, xlii. 1, 2, 3; xlv. 1—3; xlv. 1—3, 12; xlvi. 32—34; Rev. xii. 12, 13, 21, 26; xvi.

14; Isaiah li. 11, 12; hence Jerusalem is called "the gate of the people;" (Micah. vi. 9; Chod. 13.)

2851. Verse 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.* In *thy seed* shall all the nations of the earth be blessed, signifies the salvation of all those who are principled in good. *because thou hast hearkened to My voice*, signifies by the means of His Human Essence with the Divine.

2852. *In thy seed shall all the nations of the earth be blessed.*—That hereby is signified the salvation of all who are principled in good, appears from the signification of being blessed, as denoting to be enriched with celestial and spiritual good, see n. 544, 1066, 1480, 1481; and inasmuch as those are they who are saved, therefore to be blessed here signifies to be saved; that blessing is of extensive signification, is well known; the same appears from the signification of seed, as denoting faith grounded in charity, see n. 1025, 1447, 1449; and from the signification of the nations of the earth, as denoting those who are principled in good, see n. 1150, 1258—1260, 1416, 1546. Besides this mystery, it is further contained in those words, that by the Church, which here is the earth, see n. 552, 1066, 1067, 1262, they are saved who are out of the Church, for *thy seed*, as was said, is faith grounded in charity; no others are principled in faith grounded in charity, but they who are within the Church, for faith grounded in charity is truth of doctrine adjoined to good of life: for the one is this, the Lord's Kingdom in the earth consists of all those who are principled in good, who though dispersed throughout the whole orb of earth, are still one, and as members constitute one body; such is the Lord's Kingdom in the heavens; there the universal heaven resembles one man, who is therefore also called the *Queen Mary*, see n. 684, 1270; and what is a wonderful circumstance, and heretofore unknown, all the parts of the human body correspond to societies in heaven; wherefore it has been occasionally said, that some of those societies belong to the province of the head, some to the province of the eye, others to the province of the breast, and so forth, concerning which correspondences, by the divine mercy of the Lord, we shall speak particularly in another place; the case is similar in respect to the Church in the earth: the Church in the earth is like the heart and lungs, and they who are out of the Church resemble the parts of the body, which are supported and kept alive from the heart and the lungs; hence it is evident, that without a Church in some part or other of the earth the human race could not subsist, as the body cannot subsist unless it has a heart and lungs, see n. 498, 517, 521, 800-8; it is for this reason that, as often as any Church is constituted, that is, becomes a Church, because there is no longer any charity, then by the Divine pro-

videous a new Church is always raised up; as when the most ancient Church perished, which was called *May*, then a new one was created of the Lord, which was called *Noah*, and which was the ancient Church after the flood; and when this latter Church degenerated and became no Church, the representative Jewish and Israelitish Church was established; and when this became altogether extinct, then the Lord came into the world, and established a New Church; and this to the intent that there might be a conjunction of heaven with the human race by the Church: this also is what is signified by these words, "In thy seed shall all the nations of the earth be blessed."

1804. *Because thou hast hearkened to My voice.*—That hereby is signified by the union of His Human Essence with the Divine, may appear from all that goes before, of which this is the close; to hearken to the voice signifies that He underwent the last degree of temptation, and thereby united the Human Essence to the Divine: that the Lord united the Humanity to the Divine, and the Divine to the Human, by continual temptations and victories, may be seen, n. 1719, 1813; and that by this union He saved mankind, may be seen, n. 1475, 1690, 2016, 2034: hence comes all salvation to the human race. The common opinion is, that the Father sent the Son to suffer the most grievous sufferings, even to the death of the cross, and that thus by looking to His passion and merit He became merciful to mankind; but every one may know, that Jehovah is not rendered merciful in consequence of any looking upon the Son, inasmuch as He is essential mercy itself; but that the mystery of the Lord's coming is, that He might unite in Himself the Divinity with the Humanity, and the Humanity with the Divinity, which could not be effected but by the most grievous temptations, and that thus by that union salvation might reach to the human race, in whom there remained no longer any celestial or spiritual good, nor even natural good; this union is what saves those who are principled in faith grounded in charity; it is the Lord Himself who is merciful.

1805. *Verse 19. And Abraham returned to his hope, and they arose and went together to Beer-sheba; and Abraham dwelt in Beer-sheba.* *Abraham returned to his hope*, signifies conjunction again with the former rational mind; *and they arose*, signifies a greater degree of elevation; *and went together to Beer-sheba*, signifies advancement in the doctrine of charity and truth, which is Divine, and to which human rational things were adjusted; *and Abraham dwelt in Beer-sheba*, signifies that the Lord is that essential doctrine itself.

1806. *And Abraham returned to his hope.*—That hereby is signified conjunction again with the former rational mind, appears from the signification of hope, as denoting the former rational mind, or what was merely human, which was to serve

the Divine Rational, concerning which see above, n. 2782, 2792; and from the signification of returning to them, as denoting to be conjoined, see also above, n. 2795; that the Lord separated from Himself the rational mind nearly human, when He underwent most grievous temptations, appears from the explanation of verse 2, see n. 2791—2794, 2795; and that after temptations He again joined Himself with that rational mind, appears from what was said above, n. 2795, and from what is said in this verse.

2857. *And they arose.*—That hereby is signified a greater degree of elevation, appears from the signification of arising, as denoting some elevation, whenever it is mentioned in the Word, see n. 1403; in the present case denoting the elevation of the rational mind after temptation; for after temptations the rational mind was always elevated, as is also the case with man; every temptation, in which man conquers, elevates his mind and the things of his mind, for it confirms goodnesses and truths, and supersedes new goodnesses and truths, see n. 1692, 1717, 1743, 2472.

2858. *And went together to Beersheba.*—That hereby is signified advancement in the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, appears from the signification of Beersheba, as denoting the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, see n. 2634, 2735; human rational things are signified by boys, see n. 2782, 2792, 2856; and that the doctrine was Divine to which these things were adjoined, is signified by their going together with Abraham, see n. 2787.

2859. *And Abraham dwelt in Beersheba.*—That hereby is signified that the Lord is that essential doctrine itself, appears from the signification of dwelling, from the representation of Abraham and from the signification of Beersheba, spoken of above, and at the same time from what immediately precedes. To dwell in Beersheba is to be in doctrine; but when it is said of the Lord, it is to be doctrine, as to dwell in heaven, which is also said of the Lord, not only signifies that He is in heaven, but also that Himself is heaven, for He is the All of heaven, see n. 531, 552. That the Lord is the Word, is well known, consequently the Lord is doctrine, see n. 2843; for all doctrine is from the Word; the All of doctrine is the Word is from the Lord, and concerning the Lord; in the internal sense of the Word nothing else is treated of but the Lord and His kingdom, as hath been abundantly shewn above; and the All of doctrine in the Word as to man is to worship Him and to love Him.

2860. Verses 26—28. *And it came to pass after those words, that it was declared to Abraham, saying, Behold, I have also here some sons to thy brother Nahor; of his first-born, and*

Har his brother, and *Kamsel* the father of *Arum*; and *Chesed*, and *Hare*, and *Pileash*, and *Jedaph*, and *Bethuel*. And *Bethuel* begat *Rebena*; these eight did *Milch* bear to *Nahor* the brother of *Abraham*. It came to pass after these words, signifies things transacted in relation to those who are within the Church: it was declared to *Abraham*, saying, signifies the Lord's promises: *Bethuel*, *Milch* she also hath borne unto to thy brother *Nahor*, signifies those out of the Church who are in brotherhood by virtue of good. *Ur* his first-born, and *Har* his brother, and *Kamsel* the father of *Arum*, and *Chesed*, and *Hare*, and *Pileash*, and *Jedaph*, and *Bethuel*, signify various religions and kinds of worship thence derived: and *Bethuel* begat *Rebena*, signifies the affection of truth grounded in good: these eight did *Milch* bear to *Nahor* the brother of *Abraham*, signifies another class of those who are saved.

2861. *It came to pass after these words*.—Thus hereby are signified things transacted in relation to those who are within the Church, appears from the signification of words, as denoting things, to the original tongue things are called words, consequently after these things is after things transacted. The subject treated of above, from verse 18 to this verse, is concerning the salvation of the spiritual by virtue of the Lord's Divine Humanity, and indeed of those who are principled in good within the Church; these are they who may be truly spiritual, because they have the Word, consequently the truths of faith; man becomes spiritual by truths of doctrine conjoined to good of life; everything spiritual is from this origin. But the Gentiles out of the Church, inasmuch as they have not the Word, and consequently have not the truths of faith, so long as they live in the world, although they live in the good of charity, are still not truly spiritual, before they are instructed in the truths of faith; and whosoever most of the Gentiles cannot be instructed in the world, they who have lived in natural charity and in obedience, by the providence and mercy of the Lord are instructed in another life, and then really receive the truths of faith, and become spiritual; that such is the state and lot of the Gentiles in another life, may be seen, c 2699—3001. Inasmuch as the subject treated of in the preceding verses is concerning those within the Church who are saved by virtue of the Lord's Divine Humanity, therefore in the verses which follow, to the end of the chapter, the subject treated of is concerning those who are saved out of the Church, and who are signified by those who were born to *Nahor* *Abraham's* brother, of *Milch* his wife and *Rebena* his concubine; this also follows in the series, say not unpermeated with the internal sense of the Word, would suppose that what is here said related only to the genealogy of the house of *Tarah*, for the sake of *Rebena* who became *Isaac's* wife, and also for the sake of *Bethuel*,

whose two grand-daughters Leah and Rachel became Jacob's wives, but, as hath been often said and shown above, all names, in the Word signify things, see n. 1214, 1271, 1276, 1669; and unless they signify things, the Word would not be Divine but worldly, hence also it may appear, that the words which follow have respect in a series to the Lord's spiritual Church, but to that Church which is amongst the Gentiles; and this by Nahor the brother of Abraham, that they might be signified, who are in brotherhood by virtue of good, as it follows, n. 2953.

2952. *And it was declared unto Abraham, saying*—That hereby is signified the Lord's perception, may appear from the signification of declaring, as denoting to think and reflect; and from the signification of saying, as denoting to perceive, as hath been frequently shown above; the Lord's reflection and perception, which are treated of in the internal sense of the Word, cannot otherwise be expressed in what is historical, than by declaring and saying; reflection and perception is in itself also an internal declaring and saying.

2953. *Rebekah Mikah she also hath borne unto thy brother Nahor*.—That hereby are signified those out of the Church who are in the brotherhood by virtue of good, may appear also from what was and shows concerning Mikah and Nahor, n. 1863, 1869, 1870; for Terah had three sons, Abraham, Nahor, and Haran, who, that they worshipped other gods, may be seen, n. 1344; Mikah was the daughter of Haran, and became the wife of Nahor, see n. 1869, and Haran died in the arms of Terah in Ur of the Chaldeans, see n. 1365—1368; hence it may appear what is signified by Mikah and Nahor, namely, by Mikah the truth of those Gentiles, and by Nahor the good. That the Gentiles are in possession of truths, may appear from many considerations, for it is well known that the Gentiles of old were principled in wisdom and intelligence, in that they acknowledged one God, and wrote concerning Him with much variety; they acknowledged also the immortality of the soul, and a life after death, and likewise the happy state of the good, and the unhappy state of the wicked; their laws moreover were grounded in the commandments of the Decalogue, that is, that God is to be worshipped, that parents are to be honored, that murder, theft, and adultery, are crimes which ought not to be committed, and that it is sinful to exact what belongs to others, nor were they content to possessing these things in externals only, but insisted on their observance in internals: the case is the same at this day, the well-principled Gentiles, in all parts of the earth, discourse better on the above subjects than Christians, nor do they discourse only, but live accordingly: thus and several other truths are in the possession of the Gentiles, and join themselves with the good which they have from the Lord, in consequence of which conjunction they are in a state of receiving still more

truths, because one truth acknowledges another, and they easily enter into association, there being connections and relationships of truths; hence it is that they who have been principled in good in the world, easily receive the truths of faith in another life: false principles with such do not join themselves with good, they only apply themselves, but so as to be capable of an easy separation thence; the fakes which are engaged remain, but those which are applied are separated; and they are then separated when the truths of faith are heard and embraced, for every truth of faith removes and separates what is false, inasmuch that at length what is false hates and chases what is true. Hence then it is evident who are signified by the sons whom Mikah bore to Nahor the brother of Abraham, that is, those out of the Church who are in brotherhood by virtue of good.

2864. *Un his first-born and Duv his brother, and Edward the father of Aram, and Eved and Hara, and Pildash, and Adipah, and Bethuel.*—That hereby are signified various religions and kinds of worship thence derived, may appear from this consideration, that names, as was and above, signify things; the things which these names signify are religions and kinds of worship thence derived, as was also signified by the names which occur in Genesis i. and ii.: but what is here signified by each particular name, and by each particular son, cannot be so well ascertained, because they are barely mentioned; Un and Duv are also mentioned in Jeremiah (chap. xiv. 30, 35); but amongst many other names; Un is mentioned likewise in Lamentations (chap. iv. 21; Job i. 1); concerning whom see Gen. x. 23; n. 1265, 1294.

2865. *And Bethuel begat Rebecca*—That hereby is signified the affection of their truth grounded in good, may appear from the representation of Bethuel and Rebecca, concerning which see chap. xiv.

2866. *These eight did Mikah bear to Nahor, Abraham's brother.*—That hereby is signified another class of those who are saved, appears from the signification of eight, and from its being again said that Mikah bore to Nahor Abraham's brother: the eighth day is the first day of a subsequent week, hence eight signifies somewhat else which is distinct from what was before, see n. 3044; in the present case, therefore, it signifies another class, and it was on account of this signification that the number was added. That by those whom Mikah bore to Nahor the brother of Abraham, are signified those out of the Church who are in brotherhood by virtue of good, was shown above, n. 2863, 2865; here, therefore, as being a closing period, it signifies the same thing as above, namely, that they are saved.

2867. *Verse 24. And he had a concubine, and her name was Hamah, and she also bore Pildash, and Gekam, and Tharah, and Mesrah. He had a concubine, and her name was Hamah, sig.*

called Gentiles who are in idolatrous worship and principled in good—and she also bore Tishah, and Gilead, and Naach, and Maasehah, signifies their various religions; these constitute the third class of the spiritual who are saved.

2868. *He had a concubine, and her name was Ramah*—That hereby are signified Gentiles who are in idolatrous worship, and principled in good, may appear from what goes before; for in the former place are Gentiles, who were signified by those who were born to Nohem of his wife, in the latter place those who were born of his concubines; they who were born of the wife, as was shown, were those out of the Church who are in brotherhood by virtue of good, see n. 2862; these latter are those out of the Church who are in idolatrous worship, and principled in good; consequently the birth of these was not as legitimate as that of the former, yet still they were considered as legitimate, for at that time children who were born of handmaids were adopted as legitimate, as may appear from the sons of Jacob, who were born of the handmaids Bilhah and Zilpah (Gen. xxx. 4—22), of whom tribes were formed alike as of those who were born of Leah and Rachel, and indeed without any difference; but that nevertheless there was a difference, may appear from Gen. xxxv. 1, 2, 4, 7; the handmaids who were at that time given to the husband by the wife for the sake of begetting children, were called concubines, as appears from Bilhah the handmaid of Rachel, who is also called Jacob's concubine (Gen. xxxv. 22). It was at that time tolerated, that they should beget children of handmaids or concubines, to the intent that thus might be represented those who are out of the Church, and also those who are in a lower degree within the Church. Her name being called Ramah implies her quality, see n. 2866, 2868, in the present case exaltation, which is signified by Ramah; concerning the state and lot of the Gentiles and people who are out of the Church, see n. 593, 992, 1000, 1009, 1237, 1238, 1346, 2019, 2021, 2234, 2869—2934.

2869. *And she also bore Tishah, and Gilead, and Naach, and Maasehah*—That hereby are signified their various religions and kinds of worship thence derived; and that these constitute a third class of the spiritual who are saved, may appear from what was said above, n. 2864, 2866, 2868.

OF MAN'S FREEDOM.

2870. *FEIF* *know what freedom is, and what it is not: freedom appears to be whatever is agreeable to any kind of love and the delight thereof; and whatever is contrary to any kind of love and the delight appears to be not freedom: the indulgence of self.*

love and the love of the world, and of the hate thereof, appears to man like freedom, but it is infernal freedom; whilst the indulgence of love to the Lord, and of neighbourly love, consequently of the love of goodness and truth, is essential and related freedom.

2871. Infernal spirits are unconquainted with any other freedom than what relates to self-love and the love of the world, that is, to the hate of bearing rule over, of persecuting, and of hating all who are not subservient to them, of formulating every one about them, of destroying the universe, if it were possible, for the sake of themselves, of taking and appropriating to themselves the property of others; when they are in the indulgence of these and similar hates, they are in their freedom, because they are in the enjoyment of their delight; in this freedom consists their life, inasmuch that if it is taken away from them, they have no more life remaining than a new-born child: this has been also proved to me by experimental testimony. A certain evil spirit was in the persuasion that such things might be removed from him, and that thus he might come into heaven, consequently that his life might be miraculously transmitted into heavenly life: wherefore these hates, with the hates thereof, were taken away from him, which is effected in another life by disembodying, and he then manifestly appeared like an infant spreading out his hands, which he could scarce move, and at the same time he was in a state less capable of thinking than any infant, neither could he speak nor understand anything, but presently he was restored to his delight, and thereby to freedom: hence it evidently appeared, that it is impossible for any one to come into heaven, who has formed his life according to self-love and the love of the world, and who is consequently in the freedom of such love; for if that life was taken away from such a person, there would not remain any thing of thought and will.

2872. But heavenly freedom is that which is from the Lord, and all the angels who are in the heavens are in this freedom; it is grounded, as was said, in love to the Lord and mutual love, consequently in the affection of goodness and truth: the quality of this freedom may appear from this consideration, that every one who is in it communicates his own blessedness and happiness to others from an inward affection, and that it is a blessedness and happiness to him to be able to communicate: and this being the case with the universal heaven, it hence follows, that every individual is a centre of the blessedness and happiness of all, and that all together are the centre of the blessedness and happiness of each individual; this communication is effected from the Lord, by wonderful influence in an incomprehensible form, which is in the form of heaven: hence it may appear what heavenly freedom is, and that it is from the Lord alone.

2873. Here for heavenly freedom, which is grounded in the

affection of goodness and truth, is distant from infernal freedom, which is grounded in the affection of what is evil and false, may appear from this consideration, that the angels in the heavens, if they only think of such a freedom as is grounded in the affection of what is evil and false, or, what is the same thing, in the love of self-love and the love of the world, are instantly seized with infernal pain; and on the other hand, when evil spirits only think of a freedom which is grounded in the affection of goodness and truth, or, what is the same thing, in the desire of mutual love, they instantly fall into agonies; and what is wonderful, as opposite is the one freedom to the other, that the freedom originating in self-love and the love of the world is to good spirits hell; and on the other hand, the freedom originating in love to the Lord and mutual love is to evil spirits hell; hence all are distinguished in another life according to their freedoms, or what is the same thing, according to loves and affections, consequently according to the delights of life, which is the same thing as according to loves, for loves are nothing else but delights, and delights are nothing else but affections, which originate in loves.

2874. Hence then it appears what is freedom, namely, that it is to think and to will from affection; and that such as the affection is, such is the freedom; also that one freedom is infernal, and another is celestial; and that infernal freedom is from hell, but that celestial freedom is from the Lord. It appears also, that they who are in infernal freedom, cannot come into celestial freedom, thus being like coming from hell into heaven, unless the all of life was taken away from them; also, that none can come into celestial freedom but by reformation from the Lord, and that in such case he is introduced by the affection of goodness and truth, that is, by the good of life wherein is implanted the truth of doctrine.

2875. The good of life, or the affection of good, is implanted from the Lord by an internal way, whilst man is altogether ignorant of it; but the truth of doctrine, or faith, is implanted by an external way, and brought into the memory, whence it is called forth of the Lord in its time and in its order, and is joined to the affection of good; this is effected in man's freedom, for man's freedom, as was said, is from affection: such is the maturation and irradication of faith: whatsoever is effected in freedom, that is conjoined, but whatsoever is effected in a state of compulsion, that is not conjoined, which may appear from this consideration, that nothing can in any sort be conjoined unless man be affected with it, affection being the very essential recipient; to receive anything contrary to affection, is to receive what is contrary to life; hence it is evident that the truth of doctrine, or faith, cannot be received except by the affection thereof; but such as the affection is, such is the reception; the affection of truth and of good is alone that which receives the truth of faith, for they agree

together, and in consequence of their agreement they join together like one in the other.

2876. Inasmuch as no one can be reformed except as freedom, therefore freedom is never taken away from man; as is an eternal law, that every one be in freedom as to interiors, that is, as to affections and thoughts, in the end that the affection of good and of truth may be regenerated therein.

2877. As often as the affection of truth and of good is manifested from the Lord, which is effected whilst man is altogether ignorant of it, so often he intelliges and does good in freedom, because from affection, for whatever is from affection, then, as was said, as free, and in such case, the truth which is of faith, confounds itself with the good which is of charity. Unless man had freedom in all that he thinks and wills, it would be impossible for the freedom of thinking truth and of willing good to be manifested into any one from the Lord; for man, in order that he may be reformed, ought to think truth as from himself, and to do good as from himself, and what is then done from himself is in freedom; unless this was the case, no reformation or regeneration could in anywise be effected.

2878. There are numberless reasons from which, and on account of which, men love to learn truth, and to will good; several of these reasons are grounded in worldly considerations, several too in bodily concerns, and sometimes in such cases without any view respecting heaven, and still less respecting the Lord; man is introduced thus of the Lord into good and truth by affections, and one man altogether differently from another, each according to his particular temper, sense and acquired; and inasmuch as he is introduced into truth and good continually by affections, thus continually by free efforts, and at length into affections of spiritual truth and of spiritual good, the Lord alone knows their issues and those states, and alone disposes and rules them according to the temper and life of every particular person: hence it is evident why man has freedom.

2879. The Lord flows in with good through the interior of a man, and there joins truth; their root must needs be in such inward, and unless man be in freedom interiorly as to all affections and as to all thoughts, he can never be disposed as to that truth and good can take any root.

2880. Nothing else appears to man as his own, or, what is the same thing, as his wisdom, but what flows from freedom; the reason is, because all affection, which is of love, is his most essential life, and to act from affection is to act from life, that is, from himself, consequently from his own, or, what is the same thing, from wisdom: in order therefore that man may receive a celestial wisdom, such as the angels in heaven have, he is kept in freedom, and is thus by freedom introduced, as was said above. It may be known to every one that to worship the Lord from

freedom, appears to be as from man's self, or from self-hood; but that is worship from compulsion is not from man's self, but from a force acting externally, or from a foreign quarter, and compelling him to do so; consequently, that worship from freedom is real essential worship, but that worship from compulsion is no worship.

1881. *If it were possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be saved, for nothing would be more easy to the Lord than to compel man to fear Him, to worship Him, yea, as it were to love Him, the means of doing so being innumerable; but inasmuch as what is done in a state of compulsion, is not conformed with, consequently cannot appropriated to man, therefore nothing can be further from the Lord than to compel any one. So long as man is engaged in combat, or is one of the Church combating, it appears as if the Lord compels him, and thus that he hath no freedom, for he fights at that time continuously against self-love and the love of the world, consequently against the freedom in which he was born and in which he has grown up, and this is the reason of such appearance; but that his freedom is stronger in the combats wherein he conquers, than out of combats, yet a freedom not from himself, but from the Lord, and yet appearing as his own, may be seen, n. 1167, 1917.*

1882. *Man is led to believe that he has no freedom chiefly from this consideration, that he knows that he has no power of himself to do what is good, and to think what is true; but let him not believe that ever any one has or had any freedom of thinking what is true, and of doing what is good, of himself, not even the man who, by reason of the integrity in which he was principled, was called a liberator and image of God; but the freedom of thinking truth which is of faith, and of doing good which is of charity, all flows in from the Lord: the Lord is essential good and essential truth, consequently the fountain of good and truth; all the angels are in such freedom, yea in the very perception that it is so; the angelic angels perceive how much is from the Lord, and how much from themselves, but so much as is from the Lord as far they are in happiness, whereas so much as is from themselves as far they are deprived of happiness.*

1883. *In order therefore that man may receive a celestial self-love, he ought to do good from himself, and to think truth from himself, but still to know, and when he is reformed, to think and believe that all good and all truth is from the Lord, even as to the smallest portion thereof, and this, because it is so, but that the reason why it is given to man to suppose that good and truth are from himself is, that thus they may become at his program.*

1884. *The freedom of self-love and the love of the world, and of the lusts thereof, is very different from freedom, being altogether slavery, but still it is called freedom, just as love, affec-*

tion, and delight, are called by those names, whether used in a good or bad sense; nevertheless self-love and the love of the world are totally different from love, being in reality hatred, consequently so are the affection and delight thence derived; they have their names according to what they appear, not according to what they are.

1683. It is impossible for any one to know what slavery is, and what is freedom, unless he knows the origin of the one and of the other, which he cannot know but from the Word, and unless he knows also how man is circumstanced as to the affections which are of the will, and as to the thoughts which are of the understanding.

1684. The case with man as to his affections and as to his thoughts is this: no person whatsoever, whether man, or spirit, or angel, can will and think from himself, but from others, nor can these others will and think from themselves, but all again from others, and so forth, and thus each from the first life, which is the Lord: that which is unconnected does not exist; evil and falsity have connection with the hells, whence comes the power of willing and thinking with those who are in them, and also their love, affection, and delight, consequently their freedom; but goodness and truth and connection with heaven, whence comes the power of willing and thinking with those who are principled therein, and also their love, affection, and delight, consequently their freedom; hence it may appear what is the source of the one freedom and of the other: that this is the real case, is perfectly well known in another life, but at this day it is altogether unknown in the world.

1685. There are continually attendant on man evil spirits, and also angels; by spirits he has communication with the hells, and by angels with the heavens; if these spirits and angels were to be removed from him, he would be in an instant without the power of willing and thinking, consequently without life: that this is the case, may possibly appear a paradox, but it is most true: but concerning spirits and angels attendant on man, by the divine mercy of the Lord, we shall speak elsewhere.

1686. In regard to the life of every one, whether man, or spirit, or angel, it flows in solely from the Lord, who is essential life, and diffuses Himself through the universal heavens, and even through hell, consequently into every individual therein, and this is in an incomprehensible order and series, but the life which flows in is received by every one according to his prevailing principle: good and truth is received as good and truth by the good; whereas good and truth is received as evil and the false by the wicked, and is even changed into evil and the false in them: this is comparatively as the light of the sun, which diffuses itself into all objects on the face of the earth, but is received according to the quality of each object, and becomes of a beautiful color in

beautiful forms, and of an ugly color in ugly forms—this is a mystery in the world, but in another life nothing is more evident and better known. In order that I might know that such an influx existed, it was given me to discourse with spirits and angels who are attendant on me, and also to feel and perceive the influx, and thus so often, that I am not able to reckon up all the times; I know however that the fallacy of appearance will prevail with many in this case, and that they will believe that they will of themselves, and think of themselves, and thus have life of themselves, when yet nothing is less true.

2889. Wicked spirits can by no means conceive that they do not live of themselves, and that they are only organs of life, still less can they conceive that there is no life but what is from goodness and truth, and still least of all that they do not begin to live until the life of the hosts of evil and of the permissions of what is false is extinguished; they believe, that in case they were deprived of those hosts, there could be nothing of life remaining; nevertheless the real case is this, that they then first begin to live, when they have lost the life of the hosts of evil and of the permissions of what is false, and that before this the Lord is not received with goodness and truth, wherein life alone consists; but that then intelligence and wisdom, consequently the most essential life, flows in, and afterwards is immensely increased, and this with delight, blessedness, and happiness, and thus with constant joy, and with inexpressible variety in eternity.

2890. Wicked spirits who are attendant on man, whereby he has communication with hell, consider him no otherwise than as a vile slave, for they infuse into him their own hosts and permissions, and thus lead him whithersoever they desire; but the angels, by whom man has communication with heaven, consider him as a brother, and communicate into him the affections of good and of truth, and thus lead him by freedom, not whither they desire, but whither it pleases the Lord: hence may appear what is the nature and quality of the one leading and of the other, and that to be led by the devil is slavery, but to be led by the Lord is freedom.

2891. Spirits lately deceased are much perplexed to conceive that no one can do good from himself, nor think truth from himself, but from the Lord, imagining that thus they should be like mere machines without any self-determination, and if so, that they must hang down their heads, and suffer themselves to be acted upon without any exertion on their own part: but they are told, that they ought to think, to will, and to do good from themselves, and that otherwise they cannot receive a celestial self: good, and celestial freedom, but still to acknowledge that good and truth are not from them, but from the Lord; and they are instructed that all the angels are in such acknowledgment, yea, in a perception that it is so; and the more exquisitely they perceive

themselves to be led of the Lord, and thereby to be in the Lord, so much the more freedom they enjoy.

1856. *Whoever lives in good, and believes that the Lord governs the universe, and that from Him alone comes all the good which is of love and charity, and all the truth which is of faith, yet, that from Him comes life, consequently that from Him we live, move, and have our being, he is in such a state as to be capable of being gifted with celestial freedom, and therewith also with peace, for in such case he will trust only in the Lord, and will count other things of no concern, and be certain that then all things tend to his good, His welfare, and happiness to eternity. But who believes that he governs himself, is in continual inquietude, being betrayed into evil lusts, into anxieties concerning things to come, and thereby into manifold sorrows; and inasmuch as he believes so, therefore also the lusts of evil and the persuasions of what is false adhere to him.*

1857. Good spirits are greatly surprised that the men of the Church at this day do not believe that all evils and falses flow in from hell, and that all goodnesses and truths flow in from the Lord, when yet this is known from the Word, and from the doctrine of faith, and it is universally said, when any one has committed a great evil, that he suffered himself to be led of the devil, and when any one has done good, that he suffered himself to be led of the Lord.

END OF THE THIRD VOLUME.



